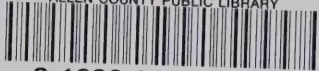


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Just Living By Faith

A Historical Sketch
of the
Evangelical Protestant Church of West End



Just Living By Faith

A Historical Sketch

of the

Evangelical Protestant Church of West End



Compiled and written
by

Oscar L. Jurkat
1958

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1988

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DEDICATED



TO THE MEMORY OF

that countless host of unnamed men and women
during the past century
whose time, talents and sacrifices
has conduced this
HOUSE OF PRAYER FOR ALL PEOPLE

O. L. Jurkat
1958

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FOREWORD

It is truly fitting that recognition be given to the author of this history of the Evangelical Protestant Church of West End (now the West End United Church of Christ). Oscar L. Jurkat was born 17 May 1889 in New Galilee, Pennsylvania. His parents were Friederich H. Jurkat (1848-1923) and Maria Alsdorf (1851-1933). He graduated from New Galilee High School in 1903 and moved to the Mt. Washington section of Pittsburgh to live with his brother, Herman. He married Flora Ruoss (1886-1962) in 1913 and they lived in the West End and Sheridan sections of the city during their married life. Oscar Jurkat worked at Crucible Steel in Pittsburgh for some time before joining West Penn Power Company where he was an accountant. He retired about 1954.

Dedication to God and service to his church were among the ideals of this respected gentleman. He holds the record of the longest length of service on the Church Council, having served from 1916 to 1973. He held the positions of Sunday School Superintendant and Church Financial Secretary, and was a member of the West End Male Chorus.

His talent with the written word is displayed in this writing and he is remembered fondly by those who have enjoyed corresponding with him. His fellow church members all realize his dedication to record keeping - there was no hiding your age when Oscar was about!

Oscar Jurkat now resides at the Congregational Center for Retirement Living and will celebrate his 100th birthday in 1989.

* * *

As a genealogist and a person interested in the early history of the Western Pennsylvania area, I find Oscar Jurkat's account of the struggles of the Evangelical Protestant Church of West End an insight to the continuation of the Christian concepts in the New World

I thank Jane Ruoss for giving me access to the original manuscript of Mr. Jurkat as well as his handwritten chronicle and notes concerning the church council members. These notes have been recorded and listed as "Biographical Information on Members of Church Council". The "Historical List of Members of Church Council", "Presidents of the Congregation", and "Pastors of the Congregation" have all been updated to 1988 with the assistance of Jane Ruoss whose help is greatly appreciated.

N. C. Long
1988



P R E F A C E

Wherever two or more people are gathered together for a purpose, there history has been in the making. It does not make much difference whether those people are cultured or uncultured, rich or poor, illustrious or plain, glamorous or homely - their words and deeds prepare a sequence of events which work a profound influence upon the destiny of a people or a community. Thus, when some unsung German immigrants began a seemingly fantastic discussion in 1860, little did they dream that it started a movement which has filtered down through the intervening years and established a religious center of commanding respectability.

A history of our church was suggested some years ago and the writer was assigned to see what could be done about it. Too much had been said and repeated - some false sentiment, evasion of fact, and at times utter bosh. Therefore, a sifting of truths had to be made as a measure of renunciation of those mercenaries who have belittled the accomplishments of the founders and their successors. This meant a long and tedious search for facts and figures, but it has been an interesting and satisfying task.

For the great majority of our present members, the pioneer times of our congregation seem as remote and fabulous as ancient history. Pioneers, however, rarely get adequate appreciation in life. It is hard to realize that in the space of a century the congregation was transformed from a diversified group of so-called "dumb Dutch greenhorns" into its present stature. The men who formed this church had almost everything worldly against them. Over and over the new church touched the edges of disaster. Only by a narrow margin and faith did they win through. When continuance was at stake, they stood together. They swallowed their disappointments. So, let us of today be reminded of the past as we plan into the future; let us review the sincerity, the fervor, the loyalty and the determination of those pioneers who served to give us a Church of Freedom. Let us return to what's chastely called the dim and echoing corridors of time. It is interesting and inspiring to relive a few moments of the lives of those men and women.

What I write can be divided into two periods, namely; from the beginning up to 1913, and second, 1914 to the present time. The first is drawn from written sources, such as minutes of meetings, all written in German script and much of which is faded. Also a great portion was gleaned from long conversations with old-time members. Their recollections, handed down by word-of-mouth, gave a vividness and realism to the early days which could not be gained otherwise, and which is difficult to dramatize fully. Those stories were sometimes distorted, and had to be verified and corrected from existing records. By piecing together the true facts and the legendary tales, a fair picture has developed. Naturally a lot of interpolations had to be deleted. Who cares whether Mr. Sprung wore his high silk hat proudly to church every Sunday; whether Mr. Barlow kept his hands in his high-pants pockets; whether a certain pastor always kept his hat and cane perched in full view on a chair in the chancel; whether a certain spinster wore the same black dress every Sunday for years; whether a choir-singer sneaked out during the sermon and down the street to Schuchman's Place in order to lubricate his tonsils for the closing anthem? These are facts. The writer actually saw them. But they have no relationship to the development and growth of the church, and the numerous erratic tales that have persisted through the years would become weary monotony.

The second part is briefly the story as I have seen it and took part in all activities since 1914.

Many names and faces are missing in this compilation. Judgment is variable on this kind of recording, and listing of everyone on whom the limelight has flickered at some time or other would become wearisome. I have tried to throw the spotlight upon only the most outstanding figures in the church's life, knowing full well that without the work and support of all, their names might never have been memorialized.

As an amateur writer, I hope the readers will not be too critical. Here and there I have inserted a bit of my own philosophy. A philosopher may be a dunderhead, for which society does not provide a penalty, for to be one is punishment enough. Please be merciful!

O. L. Jurkat
1958



JUST LIVING BY FAITH

There is no recorded date from which to reckon the actual beginning of the dream of establishing our church. The vision probably existed in the minds of those poor benighted German immigrants while they were still laboring in their homeland and healing the wounds from the Revolution, and whose destiny landed them on American shores; expending everything they had to get here.

In plain flowing German script there is a briefly written Minute with a date line of September 5, 1860, which records the fact that a meeting was held in the home of John Philip Vierheller for the purpose of organizing a German Evangelical congregation in the village of Temperanceville, later to be known as the West End section of the City of Pittsburgh. George Wettengel presided and Mr. Vierheller acted as Secretary until a regularly constituted staff of Kirchenrath could be elected and installed by the members. Forty-two men and one lady were in attendance at this meeting. That first fateful Wednesday evening was the culmination of many previous informal discussions among not only the personnel involved, but in private family conversations beforehand.

There were many German families in the immediate and surrounding vicinity, brought by the establishment of numerous industries in the neighborhood and the rising tide of immigrants who had escaped from their homeland after the Revolution. The Great Fire of 1845 which leveled a substantial part (56 acres) of the Pittsburgh Triangle, was also a potent factor in scattering those homeless into other sections and Temperanceville drew its share. A few churches had already been established, and they welcomed any and all newcomers, but the language was the great obstacle which prevented the Germans from enrolling in those congregations. They could not understand English readily, nor could they bring themselves into harmony with their rites and ceremonies. There were German churches in other sections of the city, but transportation facilities were few and cumbersome. A German church in the Temperanceville area therefore became a necessity. How well it was formed can only be realized by viewing it in perspective during the subsequent years of trial and error. They had dreams, as people will, and somewhere along the line they set out and hammered that dream into shape.

They labored toward making good the assertion that they owed earthly allegiance to no one except themselves, their fellows and their own consciences. Their faith was a simple one; "Christ crucified for sinners" was their only wisdom. The creeds of other denominations, together with their forms of worship and peculiar methods of church government were insignificant to them; all they desired was to be left alone to work out their own destiny as a congregation. The lay members were to be the controlling authority, in striking contrast to a priest-ridden regimentation which they had observed, and from which they had escaped in their homeland. This new order for them was the desire to be and remain free from ecclesiastical dictation. No man's doctrine of salvation would be superior to God's word. In plain language, the Bible was to be their standard. Under these conditions, they were able to strive manfully, incessantly and harmoniously toward their objectives.

The founders were faced with the task of adopting a name for the new church organization and a number of names were proposed. This created some querulous differences and might have ditched the project in view of the divergent denominational backgrounds of the people represented, many of them having had strict religious training in the various Protestant philosophies in Europe. The name which satisfied the majority was quickly adopted; Die Deutsche Vereinigte Evangelische Kirchengemeinde in Temperanceville. (German United Evangelical Congregation in Temperanceville.)

The original members attending the first meeting were:

George Wettengel	G. Michael Metzgar
Johann Gerber	Johann Schaefer
George Schaller	Wilhelm Nuntz
Leonhard Bock	Heinrich Bierwirth
George Geissler	Eduard Sprung
J. Philip Vierheller	Michael Krimchen
Reinhard Meister	Sebastian Hotz
Friederich Fruehewald	Heinrich Westphal
George Fehl	Leonhard Fuchs
Hermann Bauer	Johann Schiefer
Adam Ochs	Daniel Abt
Michael Metzger	Johannes Steigerwald
Johan Adam Klaes	Johann Nitsche
Benjamin Bretch	Johannes Limburg
George Hoelzel	Nicholaus Roszbach
Johann Schaller	Friederich Walter
Michael Loechner	Abraham Wentz
Karl Geiger	Adam Wagner
Abraham Clinton	Friederich Vierheller
Franz Driess	Johann Panner
Wilhelm Stoerkle	Fritz Bassler
Elizabeth Mathes	

Then followed a discussion of plans for establishing a meeting house, as well as engaging a Geistlicher (Pastor); also the appointment of an Enlistment and Stewardship Council. A committee was appointed for the purpose "das Geld einzutreiben" in "jetzigen schlechte Zeit".

Events followed quickly, and within a few weeks the regular German services began in the Presbyterian Church which was located on Noblestown Road near Main Street, with a Reverend Zimmerman officiating. The services began at 9 o'clock and were concluded in time to permit the Presbyterian people to begin their regular service at 11 o'clock. Reverend Zimmerman's salary was fixed at \$200. per year.

Research indicates that the pastor was Rev. Philip Jacob Zimmerman, of the German United Evangelical Congregation in the Borough of Birmingham, which is now the Birmingham Congregational Church. Pastor Zimmerman served the Birmingham congregation from 1852 to 1862. He was a "48'er", had been educated in German universities and was noted as an "apostle of freedom", an eloquent preacher, and an able Pastor who elevated the life of his parish. He was called to a pastorate in Columbus, Ohio in 1862, and served there only a short time before his death.

On November 19, 1860, a regular Kirchenrath was elected consisting of 13 men:

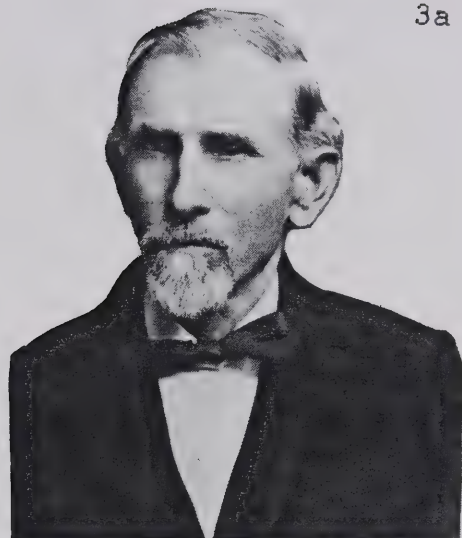
John Adam Klaes	Abraham Wentz
Adam Ochs	Nicholaus Rossbach
George Hoelzel	Leonhard Bock
J. Philip Vierheller	Reinhard Meister
Karl Geiger	Adam Wagner
Hermann Bauer	Johann Schaller
Johann Schaefer	

They were installed on December 9, 1860 with Klaes designated as President and Geiger as Secretary. The first action of the Kirchenrath was the appointment of a committee to prepare a code of bylaws for the congregation, but after several months of consultation, they failed to come up with a code suitable to the majority of the members.

The Minute Book is blank during the next ten months, during which the congregation apparently functioned in some way or other, but during which the official personnel changed greatly for reasons which are not on the record.



GEORGE GEISLER
Co-Founder and Incorporator
Church Council 1861-1888
Parish School Director



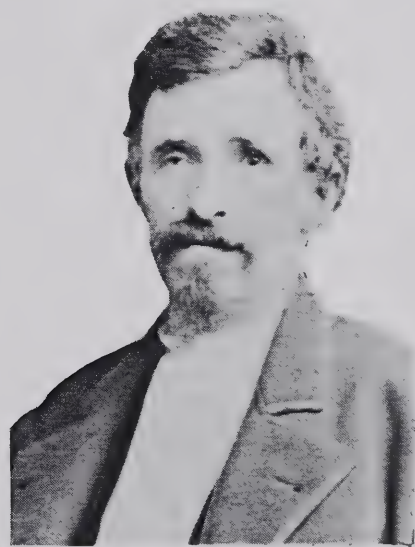
WILHELM SCHAEDEL
Co-Founder and Incorporator
Church Council 12 terms 1863-1894



JOHN PHILIP VIERHELLER
Co-Founder and Incorporator
Church Council 1860-1893
President 10 terms -
Organist



ADAM WAGNER
Co-Founder and Incorporator
Church Council 1861-1871
President 1871
Parish School Director



SEBASTIAN HOTZ
Co-Founder
Church Council 1865-1878
Parish School Director



GEORGE WETTENGEL
Co-Founder
Church Council 1866

-CHAPTER 2-

On October 15, 1861 a new Kirchenrath was elected of which only five of the first group were chosen, and Friederich Hollman was selected as President. From here on the line of succession has been continuous; the Kirchenrath was elected annually in due manner and functioned well.

Hollman was a towering personality; had been urged by Vierheller and Wettengel to act as leader because of a successful business career which he had hacked out for himself in the City of Pittsburgh. The office of leadership during this Civil War period required a man with wide acquaintances as well as ability, and Hollman was picked to supply the needed stimulation. Something went wrong, however, and affairs were not as rosy as might be supposed, judging from a Minute in the proceedings in November, 1862 "that we try to continue our church for six months more".

The congregation moved from the Presbyterian Church to the second floor of the old school building on Main Street in January 1863.

The election of Kirchenrath in December 1862 left out Mr. Hollman, and J. Philip Vierheller was named as President. Vierheller preferred to remain in the background, but his knack of leadership could not be left dormant. Born September 5, 1833 at Rodau, Hesse-Darmstadt, he came to Temperanceville in the late 40's, where he worked himself up to a responsible foremanship in Wood's Steel Mill at the foot of Steuben Street. It was here that he contacted George Wettengel, another foreman, and they became inseparable friends. These two men were the guiding influences of the congregation for many years, whether in or out of office. Incidentally, Vierheller married Margaretha Wettengel, George's sister, which probably added some bearing on their lasting friendship and teamwork. Vierheller's ability was recognized outside of the church. He was appointed Justice of the Peace of the Borough by Governor Curtin, and a few years later was elected to represent the 36th Ward on the Pittsburgh City Council.

George Wettengel was born and reared in the German city of Asch, in the shadow of the Bohemian Mountains. His

education was along academic and business courses. Early he was trained to faithful attendance and devotion in the Lutheran Church, of which there was a magnificent edifice in his town. Coming to America in his late teens, his steps led him to Temperanceville where he entered the service of Wood's Steel Mill, speedily rising to the position of foreman. Thrift and enterprise eventually prepared him for a business of his own and he carried on successfully for many years as one of the district's most eminent and respected figures.

No one can know what circumstances brought to him his fate to be so closely linked with Mr. Vierheller in leading and inspiring a group of his countrymen in the organization of a congregation and the erection of a church. His career was extraordinary. The tide of German immigration during the middle part of the 19th Century consisted of people from all walks of life - peasants, scholars, political refugees, orthodox, Reformed, Lutherans, Evangelicals and rationalists - - Hessians, Prussians, Saxons, Bavarians, Pomeranians, Swabian, and so on and on. Temperanceville had its full share of this conglomeration. Welding the differences of opinion of such a varied mass of backgrounds was a job that few men would care to tackle. But he had the magnetism which drew people around him, and he was able to assume a power which was not of the dictatorial type; it was a power which seemed to be transmitted to him willingly. He used these powers sparingly but efficiently. The energy which he generated stirred his people with courage, confidence and hope. His utmost desire, like Vierheller's, was to be their partner rather than leader. It was this frame of mind which led him to decline the presidency of the congregation time after time, although he did consent in 1866 to serve on the Kirchenrath for one year. This was not due to any sense of shirking, but rather left him free to develop his ideas and ideals of a free German congregation, where peace of mind and quietness of conscience were among the uppermost aims. He thought in terms of action and results; either immediate results by brawn, or the longer and surer way around by gentle persuasion, whichever method presented itself as the more expedient. No evidence of bluff or bluster entered into his dealings. The candor and dignity with which he conducted all his affairs, in his business, his social activities and his religious connections, characterized his life to the very end. He lived until 1914.



HERMANN BAUER
Co-Founder
Church Council 1861-1877



CHRISTIAN BOEHMER
Church Council 1875-1881
President 1880-1881



JOHANN PANNER
Church Council 1863-1880
President 1875-1879



JOHANN GRAF
Church Council 1880-1890
Sunday School Superintendent



WILHELM C. GUNDELFINGER
Church Council 1881-1901
Church Secretary 1883-1890



FRIEDERICH JACOB HARTMANN
Incorporator
Church Council 1863-1870

-CHAPTER 3-

They realized from the beginning that the future of the congregation rested entirely on their ability to erect and maintain a church building. Upon assuming actual leadership, Vierheller began the building campaign. The site was selected and purchased at the corner of Steuben and Mill Streets (now Sanctus Street). It was for them a dazzling undertaking. There was a desire to build an imposing cathedral-like edifice, such as many of the people had left behind in Germany. There were a few scoffers who harrumphed the idea and who believed it a flagrant waste of time and money for a congregation which would in a short time fade and die out. The economic condition of the people in the community was at low ebb; the war between the States was in progress but not conducive to confidence over the outcome; the younger men were donning the blue uniform of the Union Army - all in all, the task loomed rather impossible. On the other hand, there was that "stutzkopfig" German spirit of determination to proceed.

Temperanceville Borough consisted of what is now generally termed "The West End"; was bounded on the north by the Ohio River, on the east by Coal Hill, better known as West Duquesne Heights as far as Shalerville; on the west by River Hill, then owned by Daniel Elliott and often referred to as "Elliott's Delight" because of the broad panoramic view of the city. The southern boundary was about on a line with the present West End Park over to Linhart Street. It was also called "The Village" or "Temperanceville Village". The Borough was merged into the City of Pittsburgh and made a part of the 36th Ward in 1872. The name of Temperanceville was due to an old land patent which prescribed that liquor should never be sold within its boundaries. This prohibition did not appeal to later generations of the community and speakeasies became one of the better known characteristics of the area. It was a industrious, tolerant, and hospitable community, and the differences of religion did not affect the economic and friendly phases of family life in the least. In fact, old-timers have related that a goodly sprinkling of Irish people were laboring side by side with their German friends in the work of preparing the foundation and the erection of the Church edifice.

Vierheller knew his people; he knew their poverty as well as their wealth; he knew their ability and willingness to contribute both money and effort. Best of all, he knew their desires and aspirations. The most effective leadership was by personal example and he set the pace that others quickly picked up. The menfolk donated their spare hours, meagre as they were, to the excavation by pick and shovel. Numerous descendants of those hardy workers have told how their boys and girls brought food and refreshment to their fathers while engaged in the work, and then pitched in themselves to help. George Geissler's teams of horses hauled the foundation stones from quarries in Nieman's Woods and Herndon Street and the shoring pillars from the Singer-Nimick Steel Mill.

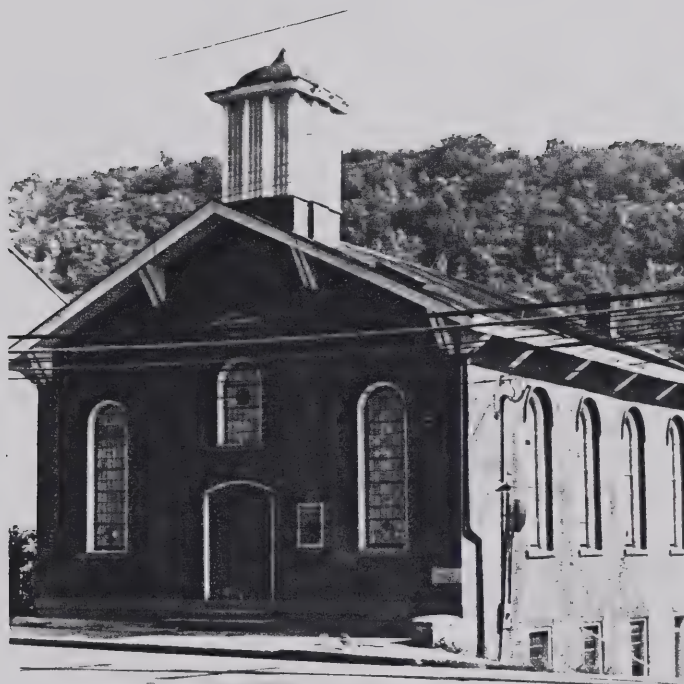
The progress of the church building was slow but steady. Willing artisans continued on the job. Talk about stewardship; these people were human, but they realized the meaning of total commitment, whether or not they ever stopped to talk about it. Their stewardship of time, talent and treasure was proven and completion was finally reached some time in 1864. The exact date of the first service is not on record. The only facts which have been confirmed were that the building was not large enough to accomodate all who attended; that Reverend Paul Gerber was the Pastor, and that the first hymn sung in the first service was "Nun Danket Alle Gott" (Now Thank We All Our God). Quite likely all hymns during the first few months were sung from memory, because hymn books were not immediately available.

The building was not an imposing structure; the seating capacity was about 200, not counting a balcony which seated about 60. There was a center pulpit against the rear wall, reached by climbing a dozen steps. On each side of the chancel seating space was provided. One side was generally occupied by the men of the Kirchenrath, the other side by the choir. In later years an organ was installed on the balcony, and the choir sang their selections from there also. The lighting was by oil lamps in a huge chandelier which hung from the ceiling in the center of the Nave. The basement contained the heating facility, was used partly as a schoolroom and partly as living quarters for the Pastor. The subbasement was also part of the living quarters.

The formal dedication of the church with its furnishings and equipment was held on Christmas Day 1864. No record of the details is available, except that in keeping with their life's custom, St. Nikolaus was honored by a Christmas Tree

in the Chancel, appropriately "beschmueckt, An die Erinnerung die Deutsche Herkunft", an observance that was continued every Christmas Day thereafter until 1946. Another off-the-record detail which persists, is that the dedicatory service was also a Communion Service (probably the first one in the new sanctuary) and that the whole program lasted three hours.

In those times, the most beloved place for the Germans of the West End was the church. There it was where they could see each other every week, where everything was discussed that was of importance for the individual as well as for the Germans of the city and surroundings, and when in those times, where the correspondence with the old home was more difficult and slower, a letter from over there arrived, it probably was read aloud on Sundays. If a new immigrant from Germany arrived here, it was again the church where he could find his countrymen the quickest and greet them. In short, the church was the center of German life of the community at that time.



THE FIRST CHURCH BUILDING

Steuben Street, at the corner of Mill (now Sanctus) Street

Erected 1864

Dedicated December 25, 1864

The last German service was held in this Church on November 14, 1943.
The concluding service in this building was held on July 29, 1945.

-CHAPTER 4-

The incorporation of the congregation was accomplished in due form in 1864. The petition to the Court was signed by J. Philip Vierheller, Eduard Sprung, Karl Geiger, John Schiefer, George Hoeltzel, Reinhard Meister, John Schineller, Friederich Hartman, Adam Wagner, George Geissler, George Schiefer, Ludwig Mathes and Wilhelm Schaedel, and they were recorded as the Incorporators (Gruender) of the organization. The actual date is shown as April 2, 1864.

Paul C. Gerber served as Pastor during 1862 to 1866, at which time Rev. John Moser was called.

The next project which presented itself was the institution of the Sunday school for the children, which for 40 years was conducted in the German language. The first leader was Fritz Bassler who was possessed of the homey virtue of appealing initiative which attracted an efficient staff of teachers throughout the years of his leadership. After his retirement the interest was maintained by other devoted members.

The need for a cemetery was felt and solicitations were begun for enough money to buy a tract of ground for this purpose. Jacob Haudenschild, a member of the 1868 Kirchenrath discovered a suitable piece of land in the Greentree area and the purchase was made. The cemetery was established in 1872, and is the resting place of many members and constituents - among them, veterans of various wars.

In 1865 it became obvious that an orderly business procedure was necessary to stay in accord with the Articles of Incorporation and a committee was named to draw up bylaws accordingly. This committee was Herman Bauer, Jacob Bauer and Johan Gerber. Thoughtful men they were, and fully aware of the many varying ideas which existed among the membership, but they were convinced that a strong and far-seeing document was necessary in order to hold the church together. They realized that the power and true interest of the congregation would be measured by the regulations to be drafted, and that any departure therefrom would indicate weakness, and if continued, would ultimately break the bond which held them together. Outside help was sought through examination of laws governing other churches. The opinion of the membership

was solicited by private interviews and by inviting them to sit with them at their frequent gatherings. A little mention about the members of the committee might not be amiss; Herman Bauer's ideas of pastoral power were too extreme, but he later became active in the effort to have the laws adopted by the congregation, and still later assisted very materially and masterfully in their early operation. Johan Gerber was the scholar of the group, and very likely was the scribe, and was able to explain the whys and wherefores intelligently for the many provisions and managed skillfully in clarifying the issues to the satisfaction of the people. Jacob Bauer, one of the younger men of the time was especially active in advocating the workable system to provide not only for a few years, but to endure through a long lapse of years; a system that would bar any encroachment upon individual liberty of the congregation. Forcefully and bluntly they determined, with the aid of their fellow members, that the church should produce a governmental plan in which the greatest good for the greatest number played the key role. The record shows that the completed draft was adopted unanimously and stood the test of time for 92 years. The amendments and revisions which were made in later years did not touch the fundamental groundwork; in fact, the revision of 1957 has kept intact the greater part of the spirit of the original code.

Here are a few of the original excerpts: (Translated)

Every member was obligated to live an open and upright life with his neighbors, to comply with the laws, and devote his best efforts toward the welfare of the church. For any who "broke through the traces", provision was made that he would be "ausgestossen". However, no matter how serious the offense, a repentant spirit on the part of the offender reinstated him into full communion with the church.

Every member of the congregation was eligible to attend all meetings of the Kirchenrath, to observe their deliberations.

At the annual election of 13 members of the Kirchenrath on the first Saturday of January, the candidate receiving the highest number of votes was automatically elected to serve as President during the ensuing year.

-CHAPTER 5-

J. P. Vierheller provided the leadership of the congregation for eight years up to 1870. In 1865, at the close of the Civil War, in an effort to provide an understanding of the German language among the oncoming generations, his next project was the establishment of a week-day (parochial) school which was attended by the boys and girls of the congregation from the age of six upward. All the rudiments were taught; the three r's, grammar, history, and other studies, all in the German language. It was a bold but noble undertaking and the congregation rallied behind him in making it a successful school. The enrollment was substantial and at times was beyond expectations. It even attracted the interest of English-speaking families who enrolled their children during the summer months to learn something about the language. The teaching staff was headed by the Pastor, who received 50 cents per month tuition for each scholar, paid of course by the families involved. One high aspect of the school was the opportunity given the children to cultivate singing - without pressure, in a natural way. The long musical tradition of the German love for good music was carried out by teaching and learning many of the German "Lieder", of which there are none better. Small wonder then the congregation was known during many later years as the "Singing Church". The musical portion of the Sunday services was outstanding. How lamentable this feature is not practical today.

"Wo man singt
Da lass Dich ruhig nieder;
Boese Menschen
Haben keine Lieder."

The operation and maintenance of the week-day school was helped along considerably by the work of the incomparable Adam Wagner. A Prussian by birth, he was well educated. He owned and operated an inn on West Carson Street and furnished a haven for newly arrived German immigrants until they could get settled for themselves. He worked with the Pastors in the school for 25 years, and kept the courses on a high plane of efficiency. He was rewarded in 1871 by being elected President of the Kirchenrath. John Geisler was another enthusiastic worker in the school for a long time. The school continued uninterruptedly until 1899. From then on it was in session only in the summer months and finally had to close due to natural lethargy of interest.

In 1868, Pastor Adolph Ruedinger succeeded Reverend Moser. Ruedinger was obsessed with an arrogant disposition which in turn resulted in a deliberate neglect of duties. Prompt action on the part of the Elders brought the issue to a head quickly, and Ruedinger was given the ultimatum. He went, and Pastor John Heinrich Schnorr moved in during the latter part of 1870. He had previously served in the McKeesport congregation. He stayed for seven years, during which time the image of the congregation grew to its true dignified dimensions. After his resignation in 1877, he retired and moved to Greentree, where he was later honored by being elected Burgess for a couple of terms.

-CHAPTER 6-

By 1872 the congregation had grown to a substantial number of communicants. The records are not precise but indicate approximately 130 families. The majority were German born, and fond memories remained with their earlier church life. While they found a congenial atmosphere in their new life, still one thing was missing. The peal of a church bell, calling them to the services, was not there. A movement for a bell took fire. The money for this purpose was raised and in 1872 a belfry was built.

The bell was cast at the Fulton Foundry on Penn Avenue, near the old Block House in Pittsburgh. This was an auspicious occasion, attended by a number of members of the congregation whose enthusiasm was ignited to the extent of their tossing gold and silver coins into the seething cauldron of molten metal to symbolize that the bell's structure should contain a portion of their very lives. It is also a lasting symbol of the sacrifices and hardships experienced by the forebears of the congregation and has earned a position of honor along with the Charter and our Declaration of Principles.

Upon installation, its clarion peal was utilized on many occasions. It rang for joy when occasion arose, and rang in hushed tones, tolling for the deaths of many members. On one side of the crown, cast in raised letters are the names of those who were serving on the Kirchenrath in 1872. They were President Reinhard Meister, Johann Panner, George Geisler, Heinrich Becker, Franz Driesz, Fritz Geiser, John Schineller, Konrad Knorr, Sebastian Hotz, August Schatzel, Heinrich Barlow, Jacob Geisler and Herman Bauer. On the other side of the crown, also cast in raised letters, are the names of the charter members of the congregation. The record shows that the cost was \$1,000. which, in comparison to today's values, makes it a relic of intrinsic value. The christening took place at a formal ceremony in January 1873, and was appropriately named "Harmonie".

The bell gives out a strike note and a hum tone. The hum tone is a major sixth below the strike note, and gives a full resonant peal which makes its sound so thrilling. The clear musical tone reverberated throughout the valley for every service, as well as for other appropriate occasions.

At the conclusion of the pastor's sermon on Sunday, it was the custom for the congregation to repeat the Lord's Prayer. During this prayer, the bell would be struck seven times; once for each of the seven petitions of the prayer. This custom was instituted at that time and continued until 1930.

Jocularly inclined people referred to the bell as the "Kartoffel Glocke" (Potato Bell), facetiously implying that this custom was the signal to folks who stayed home from the service to start cooking the potatoes for the noon day meal, because worshippers would be back home in about a half-hour thereafter.

The last time the bell rang forth was on July 29, 1945 which marked the last service in the old building.

A number of families in Temperanceville were of the Episcopalian faith, and they had to undergo the same inconveniences as our people in finding a place of worship. The number increased to the point where they could form a congregation of their own, and during their preliminary organizational proceedings applied for temporary use of our church building. Thus, for a period of two or three years our facilities were used by them every Sunday afternoon.

A panic struck the nation in the autumn of 1873. The New York World in its issue of October 15 bluntly stated that "Bankruptcy and ruin are staring the country in the face". Again on November 2, the news stated that "the collapse which has overtaken the country is a grim reality". Hard times were actually knocking at everybody's door, and the church did not escape. The vast majority of the families were poor - miserably poor even under normal conditions - and the future of the congregation was sorely threatened. For the year 1874 Reinhard Meister was re-elected to lead the Kirchenrath in its task of not only keeping things going, but to pay off the unpaid portion of the original church debt. Money was scarce, and in spite of all economies and sacrifices, additional money had to be borrowed. The interest rate was 8 percent. Thus, the first decennium of the congregation's history ended with a rather discouraging outlook.

In the election for 1875 (the church debt being still unpaid), Johannes Panner was catapulted into the office of

President with a mandate to find a way to pay off the debt. A spirit of confidence asserted itself almost immediately, and while the belts were still being tightened, he blew hope into the deflated organization like a boy blowing up a balloon. The attendance at services began to soar and reached the point of capacity and more. In this situation, at a meeting of the congregation, Panner proposed pew rent as a means of raising money. The plan was adopted and put into effect, namely: \$8.00 annually for a pew for four persons; \$5.00 for a half pew; \$3.00 for a single seat. This was a form of taxation upon those members who were the better able to pay. The record does not show the complete story but from the list of those who paid pew rent it is evident that nearly every pew brought revenue. It is definitely recorded, however, that those who were unable to pay, were welcomed and urged to occupy any pew they desired. The plan worked to the extent that a financial crisis was averted but after a few years it was abandoned. In the meantime, by presenting concerts, balls, and other similar affairs in Old City Hall, to which the public was solicited, enough money was realized to pay off all debts and create a small surplus. This was immediately used to install gas lighting in the church to replace the kerosene oil lighting used up to that time. The gas bill was 54 cents per month. Panner's leadership continued until the end of 1879 when ill health forced him to retire. Bavarian by birth, he was brought to America at the age of 10. Possessed of the homey virtues of initiative and honesty, he had that rare ability to admit mistakes, grow by experience and face up firmly to new responsibilities as they arose. He died in 1880, aged 53.

-CHAPTER 7-

In the spring of 1877, Theodor A. Brueckner was called to the pastorate. He did not waste any time in analyzing the situation. His outstanding discovery was the fact that many activities and decisions of the Kirchenrath had their inception through ideas which originated among the women folks, and probably had thorough discussion in the homes before they were proposed. In many instances too, the execution of such plans and ideas were too slow in being accomplished. Brueckner was quick to sense this latent talent of churchly enterprise and proposed the organization of a Frauen Verein (Ladies' Aid Society), to act as an auxiliary to the Kirchenrath. Hearsay has it that some of the menfolk were apprehensive of what embarrassing results might follow, because still lurking in their mind was the feeling that "Ich bin der Herr in Haus". Brueckner's gentle persuasion gradually dissolved this feeling, and before the year ended the Frauen Verein was a going and growing group headed by Mrs. Johanna Rossbach. On December 18 of that year they held a "Christmas Fair" which, according to the record, produced a profit of \$1,747.83. From this date on, their station, their influence, and their respect in the church organization was secure. Unfortunately, the records of succession and activities during the first 50 years of their existence has been lost or mislaid; otherwise a wonderful saga of experience could be told. It is well known that their adoption and maintenance of a plan of sick and death benefits during that period was a great blessing to many families of the congregation for many years.

The congregation was saddened on May 20, 1877 by the death of Ludwig Forster who was serving as Vice-President of the Kirchenrath. A native of Doernbach, Saxony, emigrating to America in 1858, and a member of the church since the start, he served intermittently from 1865 in various capacities with great zeal and concern, and his passing was a severe shock, not only in the church, but in the whole West End and Duquesne Heights community.

Christian Boehmer was elected to the office of the President of the Kirchenrath for 1880 and 1881. He had emigrated from Westphalia, and was a veteran of the Union

Army in the Civil War. Also in 1880, Heinrich Schmelz became a member of the Kirchenrath and was elected Treasurer, a post which he held continuously (except for a three year interlude) until his death in 1905. Johann Graff was chosen to fill the vacancy caused by Panner's demise, a choice which resulted in his re-election during the next ten years.

One of Graff's first acts was to present a resolution to invite and encourage all members of the congregation to sit in and observe the proceedings and actions of the Kirchenrath. He carried his point, and for a number of years the privilege was accepted by a representative number and resulted in producing instructive and constructive activities, keeping lay members informed regarding current affairs, besides keeping the members of the Kirchenrath on their dignified toes.

On July 29, 1881, Rev. Brueckner died, aged 45 yrs, 9 mos, 21 days, and was laid to rest in the Greentree Cemetery. He was a superb tactician, a regular "minister of finance" in addition to carrying a full load of responsibilities in his position of leadership. Rev. Carl Weiss was called as Pastor upon Brueckner's death. He stated at the outset that his tenure would be temporary and that he be permitted to seek another field out West. This was granted, and in June of 1883 his resignation was accepted.

Boehmer failed of re-election to the Kirchenrath in 1882, and for the ensuing year the office of President was again forced upon Mr. Vierheller. Noteworthy during this period was the formation of a separate Young Peoples' Society (Jugend Verein) appealing to the youth of the congregation. The majority of the members of the Society were recruited from the Sunday school but the activities were practically all weekday functions and provided the diversions which were greatly needed for the growth of the church. This society functioned successfully until 1926.

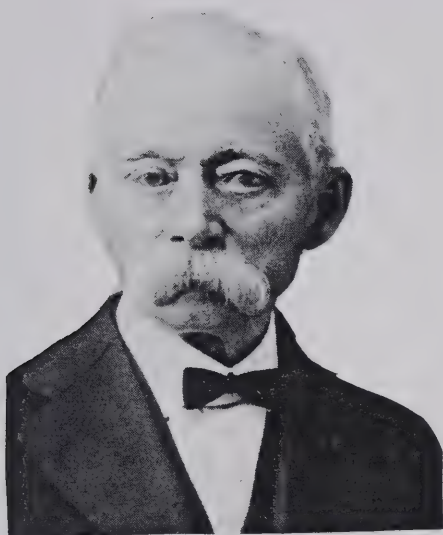
The Confirmation Class of 1882 numbered 14 boys and 9 girls. As this group knelt before the altar on that Palm Sunday, little did the members of the congregation realize that two of the boys would in later years become so active, nor of the impact which their work would have toward keeping the organization on the march. The names of those two boys were John Paul Bauer and John Adam Raum.

When Adam Vetter assumed the office of President in 1883, he found a deficit of \$1,200. which had accumulated slowly during the few previous years. A Concert and Dance in Foley and Dugan's Hall (on the bank of Saw Mill Run at Main Street), together with a grandiose Volks-Fest on July 4th, produced enough to cancel the debt and put the treasury on an even keel again.

Rev. C. J. Bohnen of Pomeroy, Ohio was chosen as Pastor from a field of four candidates and arrived in September 1883. His scrutiny and observance of the rules and usages in vogue were not to his liking and he set out to make a number of changes. These changes would affect the manner of the services, the weekday activities, revision of bylaws - in fact, a turnover of customs and habits which had grown with the church for 20 years. His proposals were probably good and well meant, but the membership of the congregation was not in the mood to approve. To use a latter-day expression, he rode so far ahead of the parade that he did not hear the music of the band. He resigned in April 1884.

Rev. Carl A. Hermann was called to the pastorate of the congregation in the autumn of 1884 and he served for five years before resigning to accept a call to Cleveland, Ohio. Jacob Geisler was President during these five years, 1884 to 1888, and the record shows a fine period of prosperity from the standpoint of membership, attendance and finance. A parsonage was purchased on the opposite side of Steuben Street which became the manse for over thirty years. Teamwork between Kirchenrath and Rev. Hermann during these five years was the product mostly of two outstanding men, William C. Gundelfinger and Fritz Bassler. The Bavarian dispositions and background of these men seemed to "rub off" onto the other people and they achieved that combination of tactical skill and strategic planning that represented the peak of leadership. Bassler was active on the Kirchenrath for 19 years and Gundelfinger for 11 years.

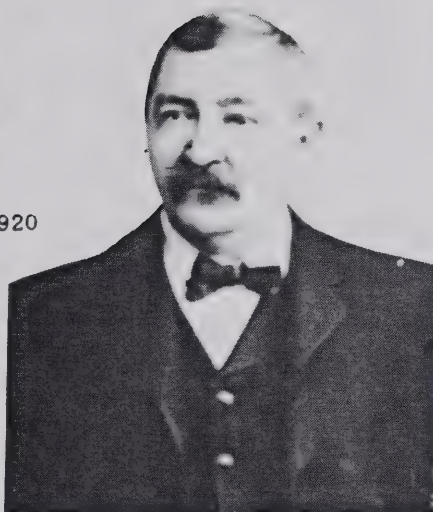
In 1888, a number of men of the congregation met in the schoolroom of the church to form the German Building and Loan Association, an institution which continued in the West End for over 50 years in helping families of the whole community to buy and own their own homes. The Association never had any problem of solvency, but eventually merged with the West End Building & Loan Association.



GEORGE C. SCHINDEHUETTE
Church Council 1883-1898
President 1896
Sunday School Superintendent 1897-1920



ALBERT J. SCHAUWECKER
Church Council 1883-1890
Secretary of Men's Beneficial Society



PHILIP FELDNER
Church Council 1888-1901
Parish School Director



HEINRICH LEINENWEBER
Church Council 1889-1915
President 1893-1895
1900-1906
1913-1915



MICHAEL FLECKENSTEIN
Church Council 1890-1901
Church Secretary 1891-1901
Parish School Director



HEINRICH SCHMELZ
Church Council 1880-1905
President 1890-1891
Church Treasurer 1892-1905

-CHAPTER 8-

With the great tide of German immigration during the latter part of the 19th century, which brought many immigrants to the West End and Duquesne Heights, the congregation grew to over 250 families. However, a spirit of complacency set in which threatened to blight the aggressiveness of the organization. Practically all German families sought naturalization, and upon orientation there was a trend on the part of the second generation toward membership in English-speaking churches of the community. The election of 1889 brought Mr. Vierheller back to the leadership, and he lost no time in forming what he called a "loyalty group". With the current colleagues on the Kirchenrath, which among others consisted of Albert Schauwecker, W. C. Gundelfinger, Heinrich Leinenweber, Fritz Bassler, Wilhelm Schadel, Philip Feldner, George Schindehuette and Wilhelm Schachter, all of whom made the rounds to many households, a convincing discussion stopped the trend; even a goodly number of backsliders returned. Pastor Hermann resigned in April of 1889 and the installation of Pastor Carl V. Scheuermann took place two months later.

Dr. Scheuermann was a native of Ingelheim, Hesse-Darmstadt, Germany where he was born in 1862, and came to America in 1884. Prior to coming to America, he had studied medicine for two and one-half years at Giessen and at Marburg, but fate led him into the ministry. He prepared for the ministry under the guidance of the Pastor's Union of the Evangelical Protestant Church of North America and was ordained at Pittsburgh on July 8, 1888. He served the church a year at Tarentum from April 1888 to June 1889, when he came to the West End. He graduated from the Western Pennsylvania Medical College, March 22, 1894, and passed the state medical examination on June 19, 1894. His medical learning placed him in the position to serve many families in the capacities of both pastor and physician, especially during those terrible epidemics of cholera and other pestilences which scourged the area a number of times during his eleven years of service. Two of his own children succumbed to the ravages of one of the epidemics. He was a severe critic and hard taskmaster, but he was highly successful in acquiring and holding the friendship of all his people. Besides his thorough knowledge of the German language, he could speak French and English fluently, and dabbled intermittently with other languages as a hobby.

In the 1890's hard times struck the nation, and was felt in every area. It was a deep economic depression which affected the life and welfare of all. The growth and progress, yes, the very life of the congregation was severely handicapped; first, by the German language barrier which limited the enlistment of members, and further, by the long-drawn-out economic conditions. The steel mills and other industrial institutions of the West End area were trapped in a net which rendered them helpless toward giving hope and aid to their people for several years. It was in this midnight of despair and discouragement that the leadership of the congregation was sorely tried.

Heinrich Schmelz was elected President in 1890. He came from Elberstadt, Kurhessen and was a veteran of the Civil War. He was a man of large proportions, physically, mentally, socially and religiously. Physically he stood over six feet tall and weighed about 300 pounds. (This figure may be an exaggeration, but the idea is accurate.) Mentally, he was a free-spoken, vigorous-minded man, quick on the trigger; socially, he possessed a fascinating charm which drew the membership into close unity. Religiously he and his family were devout. All this in spite of his profession as owner of a brewery. One of the contemporary historians of the West End district describes the brewery as having been "a good one, at that". One of his projects was to improve the appearance of the church and parsonage, both inside and out with necessary repairs and remodeling. To do this he rallied a group of members into holding a weeklong fair and bazaar but it did not produce enough profit to pay for everything. A debt of \$600. remained but the properties were in tip-top condition at the end of two years.

Casper Mueller entered the Kirchenrath in 1892 and served intermittently until 1914. A native of Giessen, in Upper Hesse, he was more on the quiet side. He supplied good counsel and aid in working out the problems which confronted the Kirchenrath, and proved himself a leader whose actions sprang, not from whim and emotion, but from a shrewd good-sense and a profound knowledge of the abounding capabilities in the membership. Against the background of the times during which he served, he emerges as a potent figure in having guided the congregation in its calm and purposeful orbit. Because, during the Gay Nineties, the congregation's pathway was anything but "gay".

A line from Sophocles, the Greek philosopher, "Some mindfulness a man should surely keep of anything that pleased him once", is symbolic of Vierheller's re-entry into official life in 1892. The congregation was then 30 years old, and he was 60. But he then discovered that whatever the future had in store for the congregation was now beyond his ability to make or break, and he therefore announced his final retirement from active Kirchenrath duties in favor of younger competent men. The remaining six years of his life were devoted to laymanship.

-CHAPTER 9-

We find much to admire now in Vierheller and other conservative men of principle who served with him, in fact - the survival of the congregation to this day can be traced largely to his labors and influence. So rich had been his personality that generations have harvested what he had sown.

The "hard times" which began in the autumn of 1893, and which engulfed the whole nation, was a trying period. There was depression and gloom prevailing on every hand. Paralysis crept over business and unemployment was a serious fact. The life of the congregation was at a very low ebb. Heinrich Leinenweber was chosen President in 1894 and 1895. By economical administration, he succeeded in keeping the fiscal affairs intact, and by working in close concord with Dr. Scheuermann the membership was held on and attendance stayed normal, even though no forward steps of consequence were accomplished. Leinenweber was German born at Ottweiler, Braunschweig. When he assumed the helm in 1894, he was 30 years old, thus one of the youngest men ever elected as President of our congregation.

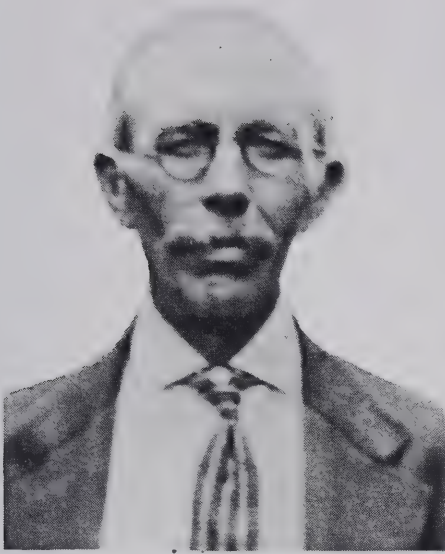
The leadership shifted from Mr. Leinenweber to George K. Schindehuetten in 1896, to George J. Raum in 1897, to George Volkwein in 1899, and back to Mr. Leinenweber in 1900. The pathway of these men was greatly eased by a member of the Kirchenrath who preferred to play a lesser role and stay more or less behind the scenes. Another 31 year old, Michael Fleckenstein, began as Secretary for eleven years, from 1891 to 1901. He was a nephew of George Geisler, one of the Founders and Incorporators, and his tactful knack of persuading new families in the community to join the congregation was a potent factor for the future of the organization. One of the most outstanding accomplishments during those eleven years was the confirmation of 236 confirmands.

The weekday school as an adjunct of the church was abolished in 1899, although provision was made to accommodate any scholars who wished to pursue a course in German under the tutelage of the Pastors.

On August 11, 1899 sadness fell upon the congregation, as well as over the whole German community of the city, as the news was carried of the death of J. P. Vierheller at the home of his son-in-law, William C. Gundelfinger, near Wildwood. At the funeral in the church, the service was conducted by the Pastor, Dr. Scheuermann, who delivered the eulogy, a small portion of which is worthy of narration.

(Translated from the German)

"There is no new thing to be said about John Philip Vierheller. There is no new thing to be said of the mountains, or of the sea or of the stars. The years go their way, but the same old mountains lift their granite shoulders above the drifting clouds, and the same mysterious sea beats upon the shore, and the same silent stars keep holy vigil above a tired world. But to mountains and sea and star men turn forever in unwearied homage. And thus with Vierheller, for he was a mountain in grandeur and strength and spirit; he was sea in undervoice of mystic loneliness; he was star in steadfast purity and of service. And he too, abides."



HEINRICH GERLEMANN
Church Council 1891-1921
Sunday School Secretary 1897-1920



CASPAR MUELLER
Church Council 1892-1914



JOHN ADAM RAUM
Church Council 1902-1945
Church Secretary 1902-1945



GEORGE VOLKWEIN
Church Council 1897-1914
President 1899



CHRISTOF C. GUNDELFINGER
Church Council 1902-1927
Church Treasurer 1905-1927



HEINRICH REIKOWSKY
Church Council 1892-1924
Sunday School Treasurer 1897-1926

-CHAPTER 10-

Early in 1900, Dr. Scheuermann presented his resignation as Pastor, which took effect in April. He continued as a medical doctor in the West End area for a short while before establishing himself in another field.

Two candidates applied for the vacant pastorate, Gustave A. Boehrig and Karl Braun. Both were very good and capable, but only one could be elected. Honest differences and preferences developed amid the congregation, and when the election took place, Boehrig was the victor. This incident had a stunning repercussion. The members who favored Rev. Braun were mostly those who lived on Duquesne Heights, and their attachment blossomed into a plan to establish an Evangelical Protestant Church on the hilltop under Braun's leadership. The project received plenty of impetus, and before the year ended the Duquesne Heights congregation was organized. The West End congregation was thereby reduced by approximately 100 families. The remaining 175 families were resigned however to this adventurous decision of their brethren on the hill, knowing from experience the difficulties which had attended their own activities for 40 years. The amicable relationship was not rent; in fact, there were plenty instances of helpfulness and cooperation between the two congregations throughout the ensuing years. A marked feature of this episode was the loyalty of two stalwarts on the hilltop, George Volkwein and George K. Schindehuetten, who continued their staunch devotion with their families to the West End church.

It was at this point that a faint-hearted group in the congregation suggested abandonment and merging with one of the other churches in the area, notably with the Presbyterian or United Presbyterian. And strange to say, under the existing conditions, they could have succeeded, and the whole future course of the congregation would have depended on that merger. It would have resulted in placing the congregation under an immediate and strict synodical form of government which would have been completely alien to the principles under which our congregation was founded. Luckily there was a sufficient group, headed by Mr. Leinenweber and Fred Teckemeyer, who opposed the project, and who instantly rose to the occasion by explaining their objections

convincingly in a meeting and in the homes of members. Teckemeyer had a dramatic technique, enunciated well and people liked his mannerisms. His knowledge of religious history and customs was prodigious, and he held forth on these topics frequently and cheerfully. The great majority was convinced as to the risks involved in a merger at that time and the subject was dropped without ever coming to a vote.

The following five or six years were devoted to what might be called a "reconstruction". Rev. Boehrig, working in close cooperation with Mr. Leinenweber and his colleagues, consolidated the best talents in every phase of the church's activities. He preached sermons of solid conservative substance which went closely into the lives of the listeners. Surrounding them on the Kirchenrath was a group that had gradually developed into a highly efficient "team". Philip Feldner, Henry Gerlemann, Henry Reikowsky, Casper Mueller, Fred Teckemeyer, John Bauer, Christof Gundelfinger - names only a few. Andreas Merz, a native of Wuerttemberg, became identified with the congregation in 1902, and was immediately recognized for outstanding abilities. John A. Raum was elected Secretary in 1902, in which office he served for 44 years. These were "men of distinction"; they could also be ranked as builders. They built in the hearts and minds of men and women.

Rev. Boehrig died in January, 1906 at the age of 45 and was laid to rest in the Greentree Cemetery beside one of his predecessors, Rev. Brueckner. May they rest in peace in the Elysian pews above.

A few weeks later, Carl A. Horn was installed as Pastor, and his incumbency lasted until 1913. He was a masterful preacher; his diction was flawless, and his listeners were enraptured by his fluent sermons.

Andreas Merz was propelled into the chair of leadership in 1907, with Mr. Leinenweber as Vice-President, and their work became reminiscent of the Vierheller-Wettengel team of the previous century. For astuteness and efficiency, this pair was successful in maintaining close unity, in spite of the darkening clouds which began to hover over the congregation, and which were threatening its continued life. It was at this time that the rumblings thundered over the exclusive German language which was still in use. The younger native-born element of the membership complained with understandable logic that their knowledge of the language was

inadequate to understand the services. On the other hand, there was still that substantial majority of members who could not understand English well enough to warrant a changeover. This problem engaged the attention of the membership increasingly, and plagued the Kirchenrat incessantly for several years.

Merz had a personality which appeared stern and grim, but underneath he was kind, gentle and tolerant. In his head he had a keen analytical mind; in his heart, a great affection for people. The troubles he helped the church surmount might seem relatively pale today. But they loomed large at the time and he dealt with them with admirable courage and integrity.

-CHAPTER 11-

The Golden Jubilee of the congregation was the outstanding feature of 1911, and was fittingly celebrated on July 30 with an appropriate program. Visiting ministers who participated were Carl A. Voss of the Smithfield Church, C. G. Wagner from Cincinnati, Gustav Schmidt from McKeesport, and local pastors W. K. Geese, J. F. Reese and A. F. Bender, along with Rev. Horn. It was a glorious occasion and despite a sweltering day, the church was filled to overflowing.

The language question persisted in plaguing the congregation. Intermittent reports came that an individual or a family had started attendance at one of the English-speaking churches of the area. This exodus was helped along by undercover and brazen solicitations and persuasions on the part of over-zealous members of those other churches. (Just another incident in that long list of frustrations during the church's history which the loyal members had to swallow.) In the midst of this stampede, eventually in 1913, by a fortuitous circumstance, Pastor Horn found it necessary to present his resignation, and the resultant vacancy in the pulpit furnished Merz with the solution. Bilingual services were the answer.

After the departure of Rev. Carl Horn, a search began for a pastor capable of conducting the affairs of the congregation in both German and English languages. The field narrowed down to two candidates, Paul Vogt of Homestead, and Johannes A. C. Fagginger-Auer. Auer was the younger, was somewhat more proficient in English than German, and received the nod. Born in Holland, he had just finished his seminary training in both languages and came to America as a protege of Dr. Carl August Voss of the Smithfield Church. His fiancée also came from Holland to join him a few months later, and the wedding ceremony in our church, conducted by Dr. Voss, was an outstanding late summer event in 1913. Bilingual services every Sunday were begun immediately, and Auer's first confirmation class in 1914, consisting of six boys and thirteen girls, was also the first group of catechumens to be confirmed in the English language. (All except one boy whose family insisted on the German.) All subsequent classes have been conducted in the English language. Coincidence or not, none of the classes in later years have numbered as high as this figure of nineteen participants.

Occupational considerations necessitated giving Mr. Merz a reprieve from the activities of leadership, and in 1913, 1914 and 1915 the guidance was taken over by Mr. Leinenweber, with Merz serving as Vice-President.

Rev. Auer served the congregation faithfully and well. However, his ambitions were set on higher achievements, as well as more lucrative engagement. His aims were not to be denied. He applied for and got a position on the faculty of Harvard University which gave him the opportunity to develop his scholastic talents. He resigned his pastorate in July 1915. Incidentally, in later years he won his Ph.D. degree at the University of Berlin, and served at Harvard until his retirement and return to Holland in 1954. He died March 3, 1964 at Concord, Massachusetts.

The congregation was given a severe shock in July 1915 by the death of Mr. Leinenweber at the early age of 52, after serving on the Kirchenrath almost continuously for 26 years.

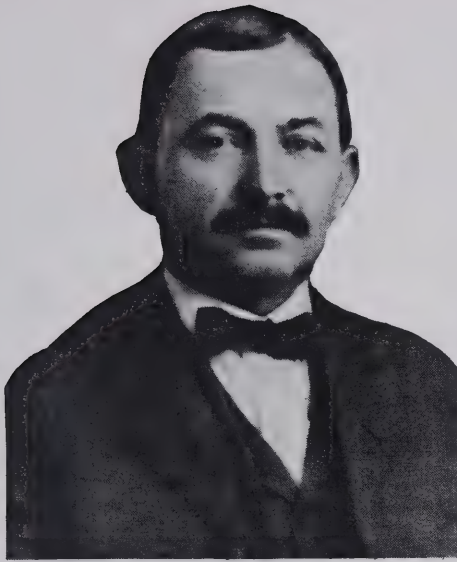
The new Pastor was Rev. Paul B. Roediger, who was called from a country charge in Missouri. He was a little chunky man, and had a deep bass voice. His delivery in German was a little better than his English, but his comradeship with the young people made him quite popular, and the congregation grew in number. In 1917 alone he was instrumental in adding 65 new names to the roster.

Pastor Roediger continued the bilingual services for the congregation satisfactorily. However, in 1916, a clamor for bylaw revision arose, and a committee was chosen to see what changes were desired or feasible. The members of the committee were mainly of the younger element in order to install their varying viewpoints into the laws. After a prolonged series of meetings and discussions, they recommended that there were only two changes desired. First, the Kirchenrath was increased from 13 to 15, of which five were to be elected each year for a term of three years. Heretofore, the entire Board of 13 had been elected annually. The second amendment was the extension of equal voting privileges to the women of the congregation. (Three years later the 19th Amendment of the United States Constitution was ratified.) Otherwise, it was generally agreed by young and old alike, that the original bylaws which had been in effect since 1865 still covered the regulatory needs of the congregation satisfactorily, even though they remained in the German language.

This story requires mention of one who served the church faithfully and well, but preferred to stand in the background. Eduard Karl Will, a native of Alsace-Lorraine, emigrating to America while still in his teens, joined the church in 1904. He had a rich, bass voice; was musically inclined, and joined the choir. Good church music became an avocation with him, and he contributed much toward the high-class interpretation of the incomparable best German anthems. He was satisfied with nothing less than full and faithful performance, which earned for him the election to the Kirchenrath for three years, 1915 to 1917. His daily livelihood required his absence from the city during five months of the year, but in spite of this he was elected again in 1933 and served well until his death in 1939. Earnest, conscientious, gracefully free of stuffiness and formality, he possessed a frankness that everyone seemed to like, and his contributions of service in any capacity when called upon, was outstanding.

A congregational meeting was called in May 1917 for the purpose of considering the erection of a new church building. A large attendance was present, due probably to the fact that a dinner was being served by the Ladies' Aid Society. The subject received considerable discussion and a resolution was presented to sell the church and parsonage. Before the question was brought to a vote, the meeting adjourned for the dinner, and then, while the rest of the discussion was not at all parliamentary, it stopped, not to rise again until 20 years later.

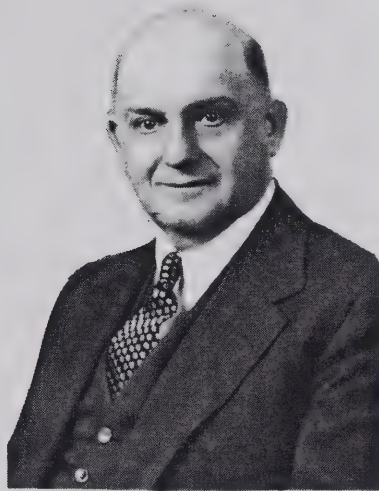
Henry Burhenn was elected to the Kirchenrath in 1918. He was a newcomer in the congregation, having been reared in the Evangelical Protestant Church in Beaver Falls, Pa. The people were strongly impressed with his cheerfulness, comradeship and common-sense, that he quickly rose to become a Trustee, a position he continued to serve until his death in 1937. His sincere interest in everyone he knew; his assiduousness in everything he did, won for him the real friendship of those with whom he worked and associated during his career. He was never content with a "just-get-by" outlook, but grasped for the riches and abundance of life for all his friends.



ANDREAS MERZ
Church Council 1903-1921
President 1907-1912
1916-1921



JOHN PAUL BAUER
Church Council 1905-1935
President 1921-1925
1932-1935



FRED W. LEINENWEBER
Church Council 1915-1917
President 1936-1942
1953



HENRY BURHENN, SR.
Church Council 1918-1937



EDUARD KARL WILL
Church Council 1915-1917
1933-1939



JACOB C. SCHMID
Church Council 1921-1932
President 1926-1932

-CHAPTER 12-

The first communion service for the congregation conducted in the English language was on Pentecost Sunday, 1918.

The need for a new organ was voiced about this time. The old one had been installed on the balcony about 40 years previously according to the prevailing custom. A boy from the Sunday School was engaged to power the organ by hand, for which he received a salary of One Dollar per month. Mr. Burhenn fathered the project for a modern pipe organ, powered electrically, and he was appointed chairman of the committee to raise enough extra money to cover the purchase and installation of the instrument. Others on the committee were Fred Ruoss, John P. Bauer, Herman J. Busse, Fred W. Leinenweber, Andreas Merz, Mrs. J. A. Raum, John Rennich, A. W. Schmelz, Mrs. J. C. Schmid, Mrs. Mary Sellers, and William Volbers. Three thousand dollars loomed big as an unsurmountable obstacle because economic conditions immediately after the First World War were at rather low ebb. However, the project caught fire, and after two years of persuasive solicitation, the money was raised, and on July 10, 1921 the Dedicatory Service was held. Despite a blistering hot afternoon the church was filled to capacity. Dr. Carl A. Voss made the Dedicatory Address. Others who participated were Rev. Henry Fox from Duquesne Heights, Organist Herman Breitenbach and Basso Carl Zulauf from Smithfield congregation. One of the outstanding brilliant features of the program was the Mass Chorus "Festival Te Deum" by Dudley Buck, sung by the combined choirs of Duquesne Heights and West End churches and the West End Male Chorus.

About this time, a desire became voiced in the Evangelical Protestant churches in the Pittsburgh Area for a concise consolidation of the Principles of the denomination. Each congregation knew what it stood for, and there was no conflict on this point, except that the wording was varied among the individual congregations. The subject was introduced at a meeting of Delegates in Cincinnati, and the resultant draft by a committee was presented to each congregation for approval. The differences were not difficult to iron out, and the Declaration of Principles of

the Evangelical Protestant Church of North America was unanimously adopted. Fred Teckemeyer was the representative of the West End congregation in the preparation of this document, and he took a just pride in having had a voice in making it. He lived to see it literally translated into the English language and placed in the Catechism. Here it is:

**Declaration of Principles
of the
Evangelical Protestant Church of North America**

Our Church is called Evangelical because it accepts as the foundation and rule of faith and life the Gospel of Jesus Christ.

The basis for its precepts and practice is the Holy Scriptures, in which, under the guidance of conscience, experience and the scientific methods, we seek to find the word of God to proclaim the same and realize it in life. The Bible, rich in sublime thought, we honor as the book in which the word of God is contained. All that is good, of whatever source, we welcome as divine revelation.

Our Church is called Protestant because it protests against any compulsion in matters of faith and conscience and grants to every one the privilege of individual examination and research.

We expect our members to form their own convictions based upon personal experience and deliberation. Differing opinions need not lead to discord as long as the spirit of true freedom and Christian love of neighbor prevails. By fearless defense of our convictions, we desire to banish the errors of humanity, since our Master says: "The truth shall make you free."

We recognize as the principal aim of our Church to spread practical Christianity and to awaken and promote in our midst religious sentiment and moral endeavor according to the example and teaching of Jesus.

"We look up to the God of omnipotence, justice and love, who is our Father. We recognize in Jesus our highest ideal and divine Master. We believe in the blessedness of loving service, in the power of prayer, in the victory of truth and in life eternal."

Rev. Paul B. Roediger's resignation was effective January 1, 1920. He was succeeded by the Reverend Conrad Borchers, a native of Hesse-Cassel, Germany, coming to America at the age of 22, and was ordained in the German Reformed Church in the United States. He had been retired, was 76 years old, but came to our congregation with the expressed intention of serving an interim period until a younger and more aggressive Pastor could be engaged. This "interim" stretched into an eight year term. He was a strong, positive preacher of the Gospel, well experienced in every phase of church administration and was equally fluent in German and English. Cooperation reached a high point spiritually and everyone with whom he came in contact could not help but feel enriched through having been in his company or listened to his discourses, either from the pulpit or in their homes where he was ever a welcome guest. In fact, all who knew him were agreed that he was one of the most saintly men of our time.

In 1921 the main order of the Sunday service was changed to begin in the English language, and end with an abbreviated German service. For those who did not desire to stay for the German portion, an intervening pause permitted them to retire.

The Golden Anniversary of the Maenner Unterstuetzungs Verein (Men's Beneficial Society) of the congregation was observed by a special church service on February 6, 1921. This organization was a great help to its members. During those 50 years it had served over 400 families. The dues for membership were nominal; weekly benefits were paid to those who became sick or disabled. Upon the death of a member or a member's wife, an assessment of \$1. or 50 cents was levied and collected from the remaining members and given to the surviving spouse. In dire cases, additional amounts were granted from the general fund of the Society. The administration was efficient, and for many years was led by Albert J. Schauwecker. It can be said that practically his whole life was devoted toward keeping the organization solvent and highly revered throughout the congregation. The modern actuarial organizations with their low-priced life and health insurance features finally forced the Society to liquidate in the early 30's.

In August 1920 a group of men of the church started an all-male choir. It began inauspiciously, under the pretext that they just wanted to "have some fun". After a number of

rehearsals, it took on stature and proficiency, and after a year or so, the West End Male Chorus was an organized unit of about 20 singers under the direction of David S. Cumming. Varied programs were rendered, popular and classics, secular and sacred. Their frequent entertainments which were given free to the congregation, provided a lot of enjoyment and their annual New Years Eve concert in connection with the Watch Service was welcomed by large and enthusiastic audiences. Their best efforts were concentrated at these New Years Eve affairs; a two-hour jovial program preceded the sacred service, which was followed by the social hour of Kaffee and Kuche, which livened into a melodious hour of fellowship. The German word "Gemuetlichkeit" describes it better, but this word baffles all attempts for a true meaningful translation. Deaths and removals to other localities finally depleted the number of singers, and in 1934 the chorus disbanded.

In April of 1921, Andreas Merz took over a business in Greensburg, and was therefore obliged to resign from the Church Council, including the presidency. A farewell party was held at the church, attended by many members and friends, paying homage to him who for 19 years had contributed his best efforts for the life and growth of the congregation, and all expressing regret over losing his diligent and loyal service. It was a tearful dramatic moment as he responded in a quivering voice, expressing his heart-felt regret over moving away from so many of his friends, and he charged his successors to always work for the honor and welfare of the West End congregation in particular, and for the principles of the Evangelical Protestant Church generally. Just as we see the stars in the sky, so Andy's stature stands out brightly against the background of our congregation's history. He died in 1962 at the age of 96.

In the reorganization of the Church Council occasioned by Merz's resignation, John P. Bauer was immediately elevated to fill the vacancy. He had been on the council since 1905, serving in many capacities. There is an old German proverb which says "Der Apfel faellt nicht weit vom Stamm" ("Like Father, Like Son") and in this case it was well exemplified. His father, Herman Bauer, was one of the Founders of the congregation, and the son carried on in the same family tradition, just as it has been carried on by his descendants up to the present day.

-CHAPTER 13-

During the early "roaring twenties" mostly remembered as the age of jazz and tin-lizzies, the Kirchenrath began to take on a new fresh look. Some optative comment produced discussions which brought the beginning of an agreeable change in its make-up. The younger element of the congregation was given the chance to display latent ability and resourcefulness to a greater extent. The experiment had actually begun a few years earlier, when a few of the younger men of the congregation were elected to serve as Deacons: Fred Ruoss in 1914; Fred W. Leinenweber in 1915; Andrew W. Schmelz and Henry Burhenn in 1918; closely followed in the 20's by John J. Schaffer, Ernest S. Heindl, Arthur F. Nass, Ronald L. Watt, Fred W. Schachter, Henry A. Beck, and a few others. The manner in which they dovetailed their talents with the "old boys" into the smooth and efficient operation of the church's activities, became infectious over the whole congregation. The accent on youth for the Kirchenrath became fixed from there on. It might be remarked that the interest manifested itself because of the the non-existence of today's many other diversions. Well -- this was partly a factor; the workingman's day for the most of them was ten to twelve hours per day.

The language problem arose again. According to the Charter, all deliberations in the business meetings of the congregation and Kirchenrath were conducted in the German language. This feature engaged the attention of the members considerably. As time wore on it became more and more difficult for the younger generation people to express their thoughts and desires fluently in the German language, and finally in 1921 it was voted to conduct all business proceedings in the English language.

The name of the congregation then became exposed to differences of opinion. Many members thought that the charter name "German United Evangelical Congregation in Temperanceville" was too long, as well as outdated. Fifty years had passed since the village of Temperanceville was incorporated into the city, and only the old-timers had any sentimental consideration for retaining it. A committee was chosen to select another appropriate name, and after a lot of debate over various suggestions, a new name "Evangelical Protestant Church of West End" was proposed. At the congregational meeting of July 15, 1923 this new name was unanimously adopted.

It was at this meeting also that the congregation was informed of negotiations which had been under discussion for several years by the leadership of the Evangelical Protestant churches relative to a merger with the Congregationalists. A year later, on July 20, 1924, the congregation voted to approve the merger. The clinching argument by the proponents of the merger was the emphasis upon the promise of receiving expert guidance in the training of youth and in the work of the Sunday school; also the guarantee that the name of the congregation would continue unaltered or changed in any way as long as the congregation stayed in existence. The leadership of the Congregational churches accepted and approved this provision and the merger was effected. Later developments indicated that there was a carefully hidden degree of simulation used by the proponents of the merger which was not detected, and the resolution to merge was carried, although over the protests of a substantial minority. Statistics compiled in 1924 showed the congregation numbering 240, the Sunday school with an average attendance of 140 each Sunday, the Ladies' Aid Society functioning with 80 to 90 members, and a Young Peoples' Society with an enthusiastic membership of 70. Incidentally, something went wrong with the "expert guidance" because the Young Peoples' Society went out of existence three years later owing to lack of leadership.

John P. Bauer held the reins as President of Church Council for five years. He was always ready to give and receive advice; he was continuous with enlightening ambitions for advancement of all phases, and active in the work. He was so ably assisted by Vice-President Jacob C. Schmid during those years that in 1926 he proposed and insisted that Mr. Schmid be given the honors of leadership. He accepted and continued the dignity of the office. He knew how to respect the opinions of those who disagreed with him and how to enlist the help of the most able members to support his leadership and give freely of their talents. Besides, he knew how to provide moral and spiritual leadership. His wife, Anna, was also well gifted in this respect and those talents were devoted to the Ladies' Aid Society, the Sunday school and all other activities into which she was called.

Christopher C. Gundelfinger was one of the later-day patriarchs of the community. Bavarian by birth, he had been a member of the congregation from the time he arrived in America in his teens, along with his brother, William C. His charismatic qualities earned for him a place on the Church Council in 1902. In 1905 he was elected Treasurer. The financial affairs of the church provided frequent and severe

headaches, but he had an amazing knack of soliciting and securing contributions and donations, not only from members, but from numerous outside sources. This helped the organization to bridge a number of critical years financially. He died in January 1927 at the age of 68.

To fill the office of Treasurer the Church Council selected William H. Schachter, Jr. He was one of the church's own confirmands - Class of 1901. His father before him had served on the Church Council from 1885 to 1893. His simple philosophy, based on the Golden Rule, guided him in Gundelfinger's footsteps as he contributed his talents as Treasurer until his untimely death in 1942. Small in stature but great in those personal qualities of warm friendliness and human altruistic understanding which distinguished him as a counselor, he was respected for his brilliance, his sharp sense of humor, his devotion to his church, and his ability to enliven the various jovial gatherings at which he was generally an enthusiastic attendant. He also devoted great interest and service to our Home for Aged on West Liberty Avenue. As the intervening years lengthen between his actual life here among us and our present activities, his place and work emerge in an ever clearer picture, and we cannot but marvel that he so faithfully carried out what God had put in his heart to do.

A bright note in 1927 was the celebration and festival provided by George C. Schindehuetten upon his having attained a personal membership record of 50 years in the congregation and the Sunday school. The occasion furnished opportunity for many of the members to exhibit their esteem for the years of service he had given in various capacities, especially as a leader in the Sunday school.



CHARLES GILBERT BASSLER
Church Council 1937-1948
Treasurer 1942-1948



WILLIAM H. SCHACHTER, JR.
Church Council 1922-1942
Church Treasurer 1927-1942



FREDERICK RUOSS
Church Council 1914-1925
1931-1948
Recording Secretary 1946-1948
Chairman, New Church Building Fund Committee 1939-1965



OSCAR L. JURKAT
Church Council 1916-1973
Financial Secretary

-CHAPTER 14-

An outstanding feature during 1927 was the observance of the Golden Anniversary of our Ladies' Aid Society on September 18th. To commemorate the celebration the Church Council designed an appropriate Gold Emblem Pin for the occasion. The special church service held that day was a dramatic occasion as the President of the Society, Mrs. Katherine Strong, led 92 of her faithful co-workers into the sanctuary, and the whole congregation rose to honor this esteemed auxiliary, all singing their old-time theme song, "Now Thank We All Our God". Pastor Borchers delivered a masterfully eloquent sermon and at the close each member of the Society was surprised to receive one of the Pins. These mementos were highly prized at the time, but to the best knowledge of the writer there are only three of them now existent.

Calamity struck on Monday morning, November 14, 1927, when two large gas tanks across the river on the North Side exploded spreading ruin and desolation over a wide area. In this traumatic catastrophe 30 persons were killed; another 465 were critically injured. The concussion of the two explosions damaged a great number of structures in the West End and Elliott areas, as well as some on the face of Duquesne Heights. Our church building was not immuned. All the windows on the northern side were bashed in; the plaster was cracked and the decorations destroyed; the walls of the building were shaken. The interior scene in the nave was a deplorable shambles. For a time, the city authorities threatened to condemn the building as being unsafe for further church service. However, they authorized the start of repairs, and through the efficient leadership of President Schmid and Trustees, aided by the manual assistance of the Church Council members, the repairs were gradually completed. During this repair work, to top it off, Pastor Borchers was obliged to present his resignation due to old age. He was 84. Regular services were held in the school room until the renovation was completed, and when Rev. Karl L. Stahl arrived on Childrens' Day of 1928, the occasion was a service of re-dedication. A few weeks later, the news came that Rev. Borchers was dead in Swissvale.

Pastor Stahl, born in 1877 at Hoechst-am-Main, Germany had received his academic education in the higher institutions of his native land and came to America in 1899, where he finished his theological course at Chicago Seminary. Serving as pastor in a number of churches in Denver, Salt Lake City, Windsor (Colo.), and Chicago, he later became a Professor at the German Theological Seminary at Redfield, S.D., from 1907 to 1928. He was a regular contributor on the Editorial Staff of the Kirchenbote, a monthly magazine of the German Congregational conference. He came to our church when we needed top-notch guidance, and he gave it. The reason he was so well liked by his people was not so much that they sensed his greatness, but more that he was able to talk to the people without seeming to talk down to them, and thus earned the affection and lasting esteem of those around him. He was a true interpreter and courageous exponent of the idea of local church freedom, and he sought to extend it down as far as possible.

The decade following the installation of Pastor Stahl was fraught with a number of outstanding events; some pleasant, some tragic. The Depression years of 1929 to 1935 were severely felt by most families in the area. This was especially disheartening to a large number of our people, even though they had already been accustomed to frequent tightening of belts in previous so-called prosperous times. The congregation also suffered; so much so that by 1933 the active membership had dwindled to 134. And it did not help any when the local Savings Bank closed its doors for the memorable (?) Bank Holiday. The current funds of the congregation were frozen, although after a number of years, the most of the money was recovered. In the meantime the treasury became so low several times that salaries could not be paid, a situation which was eased somewhat by the pastor and staff disclaiming any salaries for a number of months.

In 1931 the existing bylaws of the congregation, which up to this time had continued in the German language, were translated verbatim to the English. Revisions of a minor nature were subsequently considered, but the code was voted satisfactory without any change, just as it had stood during the preceding seventy years.

In April of 1932, President Jacob C. Schmid was called to his reward after an extended illness. John P. Bauer was then re-elected to fill the vacancy, in which he was destined to continue during the three following years.

During the summer of 1935, a contract was let for a complete renovation and decoration of the church interior, which necessitated holding services elsewhere for a month. The place - T. P. Hershberger's Funeral Chapel on Main Street.

The death of Mr. Bauer, on October 9 at age 65, came as a severe shock to the congregation, as well as to the community. Vice-President John R. Keller occupied the chair for the balance of the year. Fred W. Leinenweber ascended to the presidency in 1936, and served for seven consecutive years to 1942.

Many members still remember the big flood of 1936, when the waters of the Ohio River and Saw Mill Run rose to an unprecedented mark, forcing many families from the lower West End streets to seek refuge on higher levels. In this emergency, the church doors were opened to furnish shelter for a number of unfortunate families until the waters subsided.

As the year 1936 dawned upon the congregation, the attention of the membership became centered on the celebration of the Diamond Jubilee which culminated in eight days of festivities and pageantry, October 25th to November 1st. At the anniversary services the sermons were delivered by Pastor Stahl, the Rev. Ursinus Haengartner of Bloomfield Church, the Rev. Richard O. Eisele of Birmingham Church, and the Rev. Wilson P. Minton, State Supt. of the Conference of Congregational Christian Churches of Pennsylvania. An Anniversary Banquet was a mid-week feature, at which Dr. Carl A. Voss of Smithfield Church and Hon. William N. McNair, Mayor of Pittsburgh, were guest speakers.

In 1937, whisperings started over the subject of selling the church building and erecting a new one. Pastor Stahl attended the meetings of the National Council of the Congregational-Christian Churches in 1934 and 1936, and brought back verbal assurances from the leaders of the Establishment that substantial assistance would be extended in case that a building program was instituted. Up rose the "prophets of gloom and doom" as usual, but sentiment grew nevertheless. Two Sunday school classes, Liesetta Walker's Sunbeam Class and Marie Ruoss's Victory Class, came forward in early February 1938 with token donations which were specially earmarked for a New Church Building Fund. Up to this time, the project consisted only of "talk" but the action of these classes pressed the button that motivated the membership to "work" for the new building.

The annual meeting of the congregation was held on February 27, 1938, and the main action resulted in the appointment of a fund-raising committee of 15 members. This group decided that a fund of \$25,000. would be sufficient to cover the cost of a new building. Before the campaign could get swung into actual operation, Pastor Stahl died in May, and was laid to rest beside two of his predecessors in Greentree Cemetery. Heaviness descended upon the prospects, but the vision of the new building was not to be dimmed, and there emerged a new enthusiasm for life and beauty, and a new confidence in ability to "find for ourselves". It was the new, yet old, spirit of Vierheller and Wettengel and their comrades, which insisted that we are entitled "not only to toil and suffer, but also to enjoy". The purpose was large enough and good enough to challenge the best in every member, and the combined best of all the members. Contributions and pledges to the fund were solicited, but the goal of \$25,000. was not reached until 1947. In the meantime other things were happening.

-CHAPTER 15-

Upon the death of Pastor Stahl, Rev. Harold L. Arends was called and he assumed his duties during the latter part of 1938. World War II took a great number of the young men into the Armed Forces of the nation. Families were slowly moving to outlying suburbs. The cramped facilities of the old church building did not tend toward attracting new members. With all this, however, the enthusiasm for the new church building did not wane, and in an effort to hasten matters, a buyer for the old building was sought. Fred W. Leinenweber retired from the office of President of the congregation in 1942. Arthur F. Nass took over the leadership in 1943, and in due time a deal was arranged with the Jerusalem Baptist congregation of the West End, and they took possession in August 1945. A property on Bucyrus Street (1028 Chartiers Avenue, Elliott) had already been purchased in 1944.

The last service in the old church building was held on July 29, 1945. The membership had been informed of this beforehand, and the nave was filled to standing room by members and friends who had come to say adieu to the structure which had served the congregation for eighty-one years. Appropriately, the service closed with the same hymn as was sung at the opening service eighty-one years before, "Now Thank We All Our God". There was many a tear dropping from the eyes of the members, both young and old, as they went through the door for the last time. Incidentally, the last service in the German language had been held on November 14, 1943, and was conducted by Rev. Bernard R. Arends, Harold's father, who was the Pastor of the Mt. Washington congregation.

The customary church vacation in 1945, which in previous years had been two weeks, occasionally three, was extended in this circumstance to four weeks, during which the Church Council prepared the auditorium of the new Thaddeus Stevens School building on Crucible Street for regular services, as well as for Sunday school. All organizations held their scheduled weekday meetings at the homes of members. This arrangement lasted two years, at the end of which the school authorities refused a renewal of the agreement to use the auditorium. The Lorenz Avenue Baptist Congregation was sympathetic, and an arrangement was effected for the use of all their facilities for services, as well as weekday functions. The hours were staggered to the satisfaction of both groups. It was a harmonious arrangement lasting three years which stimulated the growth and well-being of both congregations.

John A. Raum served on the Church Council forty-four years, 1902 to 1945. He was Recording Secretary this whole period, during which he recorded the proceedings of the Council sessions,, kept the records of the congregational meetings, and administered the affairs of the Cemetery. His bilingual fluency served him well for the responsibilities of these duties. Besides this, he furnished to the congregation a strength of leadership and integrity that was essential and sorely needed, especially during the crises when the change over from the German to the English language was the subject of intense debate for a number of years. He provided the calm, contemplative and commanding presence which helped to smooth out many arguments. He retired at the end of 1945, and died four years later at the age of 80. The German word "raum", when translated into English, means "space". Mr. Raum surely deserves considerable space in the history of our congregation.

Fred Ruoss was elected in 1946 to take over the office of Recording Secretary. Mr. Ruoss was a product of our own congregation, nurtured in the Sunday school, in the Young Peoples' organizations, and was selected early to a post of responsibility on the Church Council where he served in nearly every capacity from time to time, be it Deacon, Elder or Trustee. His interest in the affairs of the congregation evoked a chord of memory of what our traditional background represented, carrying on in the same intrepid spirit and dignity of Vierheller and Merz, with an ebullient feeling and glowing desire of what our church had to be if our experiment of a free religious institution was to succeed, prosper and endure. He believed in the independence of thought, free from the regimentation from arbitrary ecclesiastical authority and mandates, but at the same time keeping up to date with modern trends insofar as they were constructive and logically consistent with our fundamentals. After three years as Secretary, and thirty years all in all, he retired from active participation on the council. He died in 1965. Due tribute to his memory is to carry on with those original loyalties to the principles which he so valiantly defended, and which will keep our congregation spiritually free and dignified and progressive, as well as in cordial cooperation with our neighbors.

In 1947, the Trustees made application to the Court of Allegheny County to amend the corporate charter of the congregation, by which the name Evangelical Protestant Church of West End, adopted in 1923, be definitely established. The Court approved and affirmed the petition on July 23, 1947.

-CHAPTER 16-

A Planning Committee and a Building Committee for the New Church Building took form in 1948, and when costs for the project were sought, it revealed that the original estimate of \$25,000. was not half enough for the modern type of structure which our people had visioned and idealized. The Committee contacted the leadership of the Congregational denomination in line with the promise which Pastor Stahl had received from them in the mid 30's, that they would make a grant of one-third, and a loan of one-third at a nominal rate of interest, providing we had raised one-third of the cost. That promise was renounced by them. It was a disappointing and frustrating blow which the congregation had to bear. But there was no turning back, and a concerted drive for the additional funds was started. Finally, in 1949, it was felt that the building could begin by our own work and financing. The Ground Breaking Ceremony was held on November 27, 1949, the first spadefuls being turned over by Mrs. Sophia Baessler and Liebrecht Biedermann, the two oldest living members of the congregation. The ensuing winter was exceptionally mild, which permitted rapid progress. One feature which should not be overlooked is the fact that when excavators reached the prearranged depth, solid natural rock was the base for the entire structure.

The Building Committee consisted of Joseph B. Arbuthnot, Henry A. Beck, August G. Fleckenstein, Dr. William A. Forster, Fred W. Leinenweber, Sr., Arthur F. Nass and John G. Ruoss. Mr. Arbuthnot moved to Florida shortly after his appointment, which prevented his sharing of the real labors of the committee. No mere words can suffice to tell how faithfully and thoroughly these men toiled. They left nothing to chance. They planned, and then carried out those plans carefully. Arthur N. Steinmark was the Architect and William A. Smith was the Building Contractor.

Grateful mention must also be accorded to those countless members and friends of the congregation, both men and women, who sought opportunity to help with their various talents, and who graciously donated their time to produce many useful furnishings and features to dignify and beautify the interior and exterior of the structure. They "gave of themselves" willingly, and gloried in the thrills and joys of meaningful accomplishments.

Mr. Nass had relinquished his position as President of the congregation at the end of 1948 in order to devote his time to the duties of the building committee, and in 1949 John J. Schaffer was elected President. It was during his second year that the new building was sufficiently finished to begin services in the basement auditorium. The Dedication Service was held on October 22, 1950 by assembling at the Baptist Church, a brief prelude, and then a solemn but colorful procession, headed by Pastor Arends, to the new building. The contractor handed the key to Mr. Schaffer, who unlocked the door, and all marched in. The ceremony began with the old favorite hymn, "Now Thank We All Our God". Pastor Arends preached on "Our House of Prayer", taking his text from Saint Matthew 21:13. The auditorium was arranged by placing the chancel with a dossal curtain at the south end, with a lectern serving as a pulpit, and individual chairs for the worshippers. The assemblage filled the room to capacity, and as they realized that the "dream" had finally come true, tears of joy were infinitely visible throughout. The regular services were continued in the auditorium until the nave upstairs was made ready. The task of finishing the interior was taken up item by item during the next five years; hardwood floors, ceiling covers, altar furniture, organ, pews, and a seemingly endless list of various fixtures and appointments, acquired by both purchase and gifts, were gradually installed. At the end of 1955 the job was complete and all debts paid.

An amendment to bylaws was adopted in 1949 to provide an increase in the number of Church Council from 15 to 18, of whom six were to be elected annually for a term of three years.

Harold L. Arends served as pastor from 1938 until his resignation in June 1954.

Mr. Schaffer continued the leadership during 1951, and was succeeded in 1952 by James H. Schofield. In 1953, Fred W. Leinenweber was again drafted to the presidency, but at the end of the year he declined the honor, preferring to return to his more familiar niche as a Trustee, where he remained until his death in 1957. Forty-three years as a official in the church can at times be a trial, and he experienced frequent frustrations, but he took them all in stride; he gave of himself above and beyond the call of duty. The church was his life, the life for which he labored. For "Butch", his tasks were a pleasure, just as they were to his parents and grandparents before him.

In 1954, the reins were given to Herbert C. Smith. In November 1954, Rev. Philip J. Ramstad was called to the pastorate, coming here from Saltsburg, Pa. where he had been chaplain of the Kiskiminetas Springs School and had taught history and biology for nearly two years. A native of Minnesota, he received his education in the University of Minnesota and the Union Theological Seminary of New York. He initiated a leadership which was characterized by popularity and dignity in keeping with the tried and tested traditions of the Evangelical Protestant principles. In May of 1955 Pastor Ramstad formed an Altar Guild.

During the summer of 1956 an Audio Visual Aid Society was formed to advance educational programs through the use of sound films and filmstrips. A complete sound system was installed in the church in October 1956 as a memorial to Dr. William A. Forster.

The Laymen's Fellowship was organized in November of 1957. Joseph L. Schlieper, Jr. was elected to be the first President; Walter A. Elwell, Vice President; Oscar L. Jurkat, Secretary; and Charles M. Curry, Treasurer.

The 72nd Annual Meeting of the Conference of Congregational Christian Churches of Pennsylvania was held May 22-25, 1958 in the church. A total of 216 delegates and visitors were registered.



THE NEW CHURCH BUILDING
Dedicated October 22, 1950

Architect Arthur N. Steinmark

-CHAPTER 17-

The events and accomplishments during the more recent years have been many and quite varied. The congregation has grown, and the interest in all of its functions is gratifying. How worthy of note or of historic importance those activities are will be judged in a greater perspective by another historian at some later time.

There have been 194 members who have sat on the Church council. With very few exceptions, the congregation's judgment of ability and integrity has been noteworthy. This statement is made from the writer's experience of having had personal intimate contact with 90 of them, and from examining the records of many more. The Church Councils have never been chargeable with positive error - at least no such accusation has ever been recorded, although to achieve this left-handed distinction, many glorious possibilities have been left die unborn. Success came because of the leaders who have risen when their service was needed, and who willingly assumed the burdens and responsibilities. Any failures were looked upon as stepping-stones to better and wise effort.

What of the future? The challenge of tomorrow is more fascinating than the achievements of yesterday. The records of past ages show that all man-made institutions eventually decay and crumble. Some are remembered for having had a glorious and memorable existence; others are deservedly forgotten. If we venture a guess for our future, based on the accomplishments of the past, our second century should be replete in every phase of increased Christian stewardship. For the posts of leadership and guidance there is now a wealth of competence in the congregation. Holding before them the ideals of the founders and other forbears, holding fast to the principles of the Evangelical Protestant traditions, they will not fail to preserve the self-reliance and vigorous independence of the individual church.



PASTORS OF THE CONGREGATION

47

Philip Jacob Zimmerman.....1860 to 1862
Paul C. Gerber.....1862 to 1866
John Moser.....1866 to 1868
Adolph Ruedinger.....1868 to 1870
John Heinrich Schnorr.....1870 to 1877
Theodor A. Brueckner.....1877 to 1881
Carl W. Weiss.....1881 to 1883
C. J. Bohnen.....1883 to 1884
C. A. Herrmann.....1884 to 1889
Carl V. Scheuermann.....1889 to 1900
Gustav A. Boehrig.....1900 to 1906
Carl A. Horn.....1906 to 1913
Johannes A. C. Fagginger-Auer.....1913 to 1915
Paul B. Roediger.....1916 to 1920
Conrad Borchers.....1920 to 1928
Karl L. Stahl.....1928 to 1938
Harold L. Arends.....1938 to 1954
Philip J. Ramstad.....1954 to 1963
Robert E. Jones.....1963 to 1965
Wm. A. Snyder.....1965 to 1974
Kirke W. Davis.....1974 to 1985
William Campbell.....1986
James Liddle.....1986 to present



REV. CONRAD BORCHERS
Pastor 1920-1927



DR. CARL V. SCHEUERMANN
Pastor 1889-1900



REV. J.A.C. FAGGINGER-AUER
Pastor 1913-1915



REV. KARL L. STAHL
Pastor 1928-1938



REV. WILLIAM A. SNYDER
Pastor 1965-1974



REV. HAROLD L. ARENDS
Pastor 1938-1954

PRESIDENTS OF THE CONGREGATION

48

1860 Johan Adam Klaes
 1861 Johan Adam Klaes
 1862 Friederich Hollman
 1863 John Philip Vierheller
 1864 John Philip Vierheller
 1865 John Philip Vierheller
 and Ludwig Mathes
 1866 Michael Metzgar
 1867 John Philip Vierheller
 1868 John Philip Vierheller
 1869 John Philip Vierheller
 1870 John Philip Vierheller
 and Thomas Riesbeck
 1871 Adam Wagner
 1872 Reinhardt Meister
 1873 Reinhardt Meister
 1874 Reinhardt Meister
 1875 Johann Panner
 1876 Johann Panner
 1877 Johann Panner
 1878 Johann Panner
 1879 Johann Panner
 1880 Christian Boehmer
 1881 Christian Boehmer
 1882 John Philip Vierheller
 1883 Adam Vetter
 1884 Adam Vetter
 1885 Jacob Geisler
 1886 Jacob Geisler
 1887 Jacob Geisler
 1888 Jacob Geisler
 1889 John Philip Vierheller
 1890 Henry Schmelz
 1891 Henry Schmelz
 1892 John Philip Vierheller
 1893 Heinrich Leinenweber
 1894 Heinrich Leinenweber
 1895 Heinrich Leinenweber
 1896 George K. Schindehuetten
 1897 George J. Raum
 1898 George J. Raum
 1899 George Volkwein
 1900 Heinrich Leinenweber
 1901 Heinrich Leinenweber
 1902 Heinrich Leinenweber
 1903 Heinrich Leinenweber
 1904 Heinrich Leinenweber
 1905 Heinrich Leinenweber
 1906 Heinrich Leinenweber
 1907 Andreas Merz
 1908 Andreas Merz
 1909 Andreas Merz

1910 Andreas Merz
 1911 Andreas Merz
 1912 Andreas Merz
 1913 Heinrich Leinenweber
 1914 Heinrich Leinenweber
 1915 Heinrich Leinenweber
 1916 Andreas Merz
 1917 Andreas Merz
 1918 Andreas Merz
 1919 Andreas Merz
 1920 Andreas Merz
 1921 Andreas Merz
 and John P. Bauer
 1922 John P. Bauer
 1923 John P. Bauer
 1924 John P. Bauer
 1925 John P. Bauer
 1926 Jacob C. Schmid
 1927 Jacob C. Schmid
 1928 Jacob C. Schmid
 1929 Jacob C. Schmid
 1930 Jacob C. Schmid
 1931 Jacob C. Schmid
 1932 Jacob C. Schmid
 and John P. Bauer
 1933 John P. Bauer
 1934 John P. Bauer
 1935 John P. Bauer
 1936 Fred W. Leinenweber
 1937 Fred W. Leinenweber
 1938 Fred W. Leinenweber
 1939 Fred W. Leinenweber
 1940 Fred W. Leinenweber
 1941 Fred W. Leinenweber
 1942 Fred W. Leinenweber
 1943 Arthur F. Nass
 1944 Arthur F. Nass
 1945 Arthur F. Nass
 1946 Arthur F. Nass
 1947 Arthur F. Nass
 1948 Arthur F. Nass
 1949 John J. Schaffer
 1950 John J. Schaffer
 1951 John J. Schaffer
 1952 James H. Schofield
 1953 Fred W. Leinenweber, Jr.
 1954 Herbert C. Smith
 1955 Herbert C. Smith
 1956 Herbert C. Smith
 1957 Herbert C. Smith
 1958 Herbert C. Smith
 1959 Herbert C. Smith

PRESIDENTS OF THE CONGREGATION (Continued)

49

1960	Henry A. Beck
1961	Henry A. Beck
1962	Henry A. Beck
1963	Henry A. Beck
1964	Henry A. Beck
1965	Henry A. Beck
1966	Henry A. Beck
1967	Fred Adam Pettigrew
1968	Joseph F. Hudgen
1969	Joseph F. Hudgen
1970	Joseph J. Barna
1971	Joseph J. Barna
1972	Joseph J. Barna
1973	Joseph J. Barna
1974	Mrs. Justine L. Porta
1975	Charles M. Curry
1976	Mrs. Gloria V. Ball
1977	Mrs. Gloria V. Ball
1978	Thomas R. Davis
1979	Thomas R. Davis
1980	Clifford W. Hodder
1981	Clifford W. Hodder
1982	Clifford W. Hodder
1983	Laurence Klatz
1984	Laurence Klatz
1985	Laurence Klatz
1986	Laurence Klatz
1987	Laurence Klatz
1988	Laurence Klatz

These are names of men and women of fine appearance, with hearts of gold for their fellow men, and who possess a fraternal grip on everyone's attention, which every officer and member could well afford to emulate. Their example of loyalty and faithfulness is expressed by their attendance to duty, by the giving of their time, their special talents, and by their treasures. We honor ourselves by paying unending tribute to these faithful members and officers.

At the beginning, the members were elected annually for one year. In 1917 the Council was increased to fifteen, five of whom were elected each year for a term of three years. In 1950, the Council was increased to eighteen, six of whom were elected each year for a term of three years.

NOTE: This list was included in the original writings of Oscar L. Jurkat for the years 1960 through 1958. It has been updated and now includes council members through 1988.

Johan Adam Klaes	1860 - 1861
Johann Schiefer	1860 - 1861 - 1871
George Hoelzel	1860 - 1861 - 1862 - 1865
Karl Geiger	1860 to 1865 - 1868 to 1871
Abraham Wentz	1860 - 1861
Leonhard Bock	1860 - 1861 - 1863 - 1864 - 1867
Adam Wagner	1860 to 1864 - 1868 - 1869 - 1871
Adam Ochs	1860 - 1861
Johan Philip Vierheller	1860 - 1861 - 1863 - 1864 - 1865 - 1867 to 1870 - 1877 to 1890 - 1892 - 1893
Herman Bauer	1860 - 1861 - 1866 - 1872 - 1877
Nicklaus Rossbach	1860 to 1862

Reinhard Meister	1860 - 1861 - 1863 to 1866 1870 to 1874
Johan Schaller	1860 - 1861
Karl Gerlacher	1861 - 1862
Johannes Zinser	1861 - 1862
Johannes Schaefer	1861 to 1865
Wilhelm Brandes	1861 - 1862 - 1870
Friederich Hollman	1861 - 1862
Heinrich Schneider	1861 - 1862
Michael Metzgar	1861 - 1862 - 1865 - 1866
Nicklaus Jung	1861 - 1862
George Geisler	1861 - 1862 - 1865 - 1868 - 1869 - 1871 to 1879 1882 to 1888
Johannes Panner	1863 to 1865 - 1868 to 1873 1875 to 1880
Johannes Gerber	1863 - 1864 - 1866
Eduard Sprung	1863 - 1864 - 1868 - 1869 - 1880
Friederich Hartman	1863 to 1866 - 1870
Wilhelm Schedel	1863 to 1865 - 1867 to 1870 1881 - 1885 - 1888 - 1889 - 1894
Leonhard Fuchs	1863 - 1864
Ludwig Matthes	1863 to 1865
Sebastian Hotz	1865 - 1868 to 1870 - 1872 - 1873 - 1875 to 1878
Ludwig Forster	1865 - 1868 to 1871 - 1875 to 1877
Johannes Schineller	1865 - 1871 to 1876

Wilhelm Nanz	1866 - 1867 - 1886 to 1888
Friederich Bassler	1866 - 1867 - 1878 to 1883 - 1885 to 1887 - 1889 to 1896
Konrad Metzgar	1866 - 1867
Johan Heinrich Kleinhans	1866
Johannes Doehla	1866
Jacob Bauer	1866 - 1867 - 1870
Leonhard Bauer	1866
Heinrich Westphal	1866
George Wettengel	1866
Wilhelm Koerner	1867
Adam Wohlfort	1867
Jacob Muhler	1867
Johann Klaudius Grandmontagne	1867 to 1869
Johann Geiser	1868 to 1871
Jacob Haudenschild	1868 - 1869
Konrad Knorr	1868 to 1876
Thomas Riesbeck	1870
August Schatzel	1871 - 1872 - 1874 - 1876 - 1877
Friederich J. Geiser	1871 to 1878 - 1882
George Gleich	1871 - 1876 - 1878 - 1879
Heinrich Becker	1872
Franz Driess	1872
Heinrich Barlow	1872 - 1874 - 1875 - 1877 - 1886 - 1887

Jacob Geisler	1872 - 1874 to 1877 - 1879 - 1885 to 1888
Bernhardt Duerr	1873
Friederich Geisler	1873
Heinrich Spaeth	1873 - 1875 - 1876 - 1884
Adam Vogel	1873
Karl Buch	1873 - 1879 - 1880
Heinrich Bieber	1873
Karl Ferdinand Grueneisen	1874
Jacob Schweitzer	1874
Konrad Renner	1874 - 1875
Frederich Raum	1874 - 1876 - 1877 - 1883
Nicklaus Forster	1874 - 1876
Christian Boehmer	1875 - 1877 - 1880 - 1881
Johann Matthes	1875 - 1877
Adam Vetter	1876 to 1879 - 1882 to 1888
Peter Koerbel	1878 to 1880
Jacob Hartman	1878 to 1882 - 1884 to 1886
Herman Schuchman	1878
George Bauer	1878 to 1880
Leonhard Koch	1878 - 1879 - 1881 to 1883
Johann Diller	1878 - 1880 to 1882 1890 to 1898
Heinrich Heinemann	1879 to 1881
Heinrich Schmelz	1880 to 1886 - 1890 to 1905
George Wanner	1880
Johann Graf	1880 to 1883 - 1885 to 1890

Wilhelm C. Gundelfinger	1881 to 1891 - 1900 - 1901
Andreas G. Streib	1881 to 1884 - 1905 to 1907
Christian Hergott	1881 - 1882 - 1884 - 1885 - 1888 - 1890 - 1891 - 1893 - 1897 - 1898 - 1900 - 1901
George C. Schindehuetten	1883 to 1885 - 1888 - 1889 - 1891 to 1896 - 1898
Christof C. Gundelfinger	1883 - 1902 to 1927
Albert J. Schauwecker	1883 - 1887 to 1890
Friederich Bauer	1884
Johan Fruebing	1884
George Volkwein	1884 - 1897 to 1899 - 1901 to 1914
Conrad Seiferth	1884
Wilhelm Schachter	1885 to 1887 - 1889 - 1892 - 1893
Ludwig Daub	1886 - 1887
Heinrich Stein	1887 to 1889
Philip Feldner	1888 to 1891 - 1893 to 1896 1900 - 1901
Heinrich Leinenweber	1889 to 1891 - 1893 to 1897 1900 to 1906 - 1908 to 1915
John E. Klug	1889 to 1893
Julius Sundermann	1889 to 1890
Michael Fleckenstein	1890 to 1901
Casper Forster	1891 - 1896 to 1898
George J. Raum	1891 - 1892 - 1895 to 1905
Heinrich Gerlemann	1891 to 1899 - 1901 to 1904 1906 - 1908 to 1921

George Poehlman	1891 to 1895
Heinrich Reikovsky	1892 to 1896 - 1901 to 1908 1910 - 1911 - 1914 to 1924
Casper Mueller	1892 - 1895 - 1896 - 1898 - 1899 - 1902 to 1904 - 1907 to 1914
Johann Semmelmann	1894
Fred Vogel	1894 to 1899
Fred Teckemeyer, Sr.	1896 - 1905 to 1909
George J. Haas	1897 - 1898
John H. Steinberg	1897
Hermann F. Huenefeld	1897 to 1899 - 1902 - 1907 to 1909 - 1911 to 1913
Jacob Bieber	1899 to 1904
Casper H. Fred Meyer	1899 to 1907
Jacob Buechler	1899 - 1900
Valentine Stern	1899 - 1900
Heinrich Handig	1899 - 1900
Wilhelm Schuhmacher	1900
August Teckemeyer	1900 to 1903
John A. Raum	1902 to 1945
Andreas Merz	1903 to 1921
Henry F. Busse	1904 to 1906
John Paul Bauer	1905 to 1935
A. G. Streib, Jr.	1905 to 1907
John Heinle	1906
Jacob Geisler, Jr.	1907 - 1908
Reinhold A. Busse	1907 - 1919

Heinrich Buenemann	1908 to 1913
Carl F. Heselbarth	1909 - 1910
Albrecht Hotz	1909 to 1921 - 1927 to 1930
John Fred Teckemeyer, Jr.	1910 to 1912
John Schneider	1912 to 1914
Heinrich J. Beck	1913 to 1915
John Baessler	1913 - 1918 to 1920
Fred Ruoss	1914 to 1925 - 1931 to 1948
William H. Schachter, Jr.	1915 - 1922 to 1942
Eduard K. Will	1915 to 1917 - 1933 to 1939
Frederick W. Leinenweber	1915 to 1957
Herman J. Busse	1916 to 1923
Oscar L. Jurkat	1916 to 1973
William H. Volbers	1916 - 1917 - 1922 to 1927
Carl Hertel	1917
Andrew W. Schmelz	1918 to 1920 - 1926 - 1946 to 1955
John Rennich	1918 to 1921
Henry Burhenn, Sr.	1918 to 1937
Jacob C. Schmid	1921 to 1932
John J. Schaffer	1921 to 1929 - 1938 to 1956
John R. Keller	1922 to 1936
John M. Hartner	1922 - 1923
John A. Schnorr	1924 to 1926
Edwin J. Baessler	1924 to 1926
Ernest S. Heindl	1925 to 1931 - 1945

Paul S. Cramer	1927 to 1929
August G. Fleckenstein	1927 to 1929 - 1959 to 1961 1968 to 1971
Arthur F. Nass	1927 to 1955
Ronald L. Watt	1928 to 1939 - 1957 to 1960 1972 to 1975
Fred W. Schachter	1930 to 1938
Arthur R. Gundelfinger	1930 to 1935
Henry A. Beck	1930 to 1968 - 1973 to 1984
John Harold Woernle	1932 to 1934
Fred Reutenauer	1932
Henry E. G. Burhenn	1935 to 1943
Louis E. Beck	1936 to 1947
Karl H. Stahl	1936 to 1938
Charles Gilbert Bassler	1937 to 1948
Harry W. McIlwain	1939 - 1940
Edwin E. Specht	1939 to 1941 - 1950 - 1951 1953 - 1954 - 1975 to 1984
Vernon Alan McCurry	1939 to 1948
Joseph B. Arbuthnot	1940 to 1951
William H. Westfall	1941 to 1944
James H. Schofield	1942 to 1950 - 1952 1960 to 1965
D. Andrew Riebel	1942
Carl Schalk	1943 to 1951
John George Schmid	1944 to 1946
Joseph H. Matt	1945 to 1950 - 1956 to 1958

Harry Wallace Snyder	1947 to 1952
Charles F. Schachter	1947 to 1951 - 1959 to 1961
Dale W. Campbell	1949 to 1958
Michael Klein	1949 - 1950
Harry P. Haberman	1949 to 1957 - 1979 to 1986
William J. Crawford	1950 to 1958
Frederick W. Leinenweber, Jr.	1950 to 1959 - 1968 to 1974
William C. Towers	1950 to 1955
Arthur F. Nass, Jr.	1951 to 1956
Fred A. Pettigrew, Jr.	1951 - 1952 - 1955 to 1960 1965 to 1967 - 1974 - 1975
Edward J. Fleckenstein	1952 to 1969
Joseph F. Hudgen	1952 to 1954 - 1964 to 1969
Dana T. Bruce	1953 to 1957 - 1959 to 1968
Herbert C. Smith	1953 to 1964
Joseph J. Barna	1954 to 1959 - 1961 to 1963 1968 to 1984
Henry Nevin Robb	1955 to 1972 - 1975 to 1977
E. Jane McClelland	1955
Lawrence F. Klotz	1956 to 1958 - 1969 to 1971 1975 to 1988
William Lawrence Knight	1956 to 1963
Walter A. Elwell	1957 to 1962 - 1965 to 1968 1971 to 1988
Robert James Pfeifer	1957 to 1959
Joseph L. Schlieper, Jr.	1957 to 1961
John Wm. Uncapher	1959 to 1961
Henry Paul Taylor	1959 - 1960

Historical List of Members of Church Council

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Barbara Jane Ruoss	1960 to 1962 - 1966 to 1971 1974 to 1988
Mrs. Anna Florence Wuenstel	1960 to 1965
James K. Carver	1961 to 1963 - 1985 to 1988
William Gilmore	1961 to 1965 - 1967 to 1970 1972 to 1974
Fred C. Huntzelman	1961 to 1972
Mrs. Myrtle I. Hintemeyer	1962 to 1967
Roger Deer Beck	1962 to 1970
Mrs. Margaret E. Kleinlein	1962 to 1964
Donald W. Forsythe	1963 - 1964
Mrs. Katherine I. Campbell	1963 to 1968
Paul Mikush	1963 - 1964
Emmett D. Smiley	1964 to 1968
Doris E. Weight	1964 to 1967
R. Edward Spangler	1965 to 1967
Philip W. O'Connor	1966 to 1968
William J. Devine	1966 to 1984
Mrs. Elsie E. Matz	1968 to 1970 - 1979 to 1981 1985 to 1988
Mrs. Alice M. Kerelitch	1968 - 1969
Wilbert Earl Summers	1969 to 1988
Robert A. Weising	1969 to 1971 - 1974 to 1988
J. Fred Stilts	1969 to 1979
John R. Wuenstel	1970 to 1978
Mrs. Gloria V. Ball	1970 to 1988
Mary Louise Utz	1970 to 1975

Historical List of Members of Church Council

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Donald F. Kost	1971 to 1976 - 1982 - 1985 to 1988
George W. Bassler	1971 to 1973 - 1976 to 1978
Mrs. Justine L. Porta	1971 to 1976
Charles M. Curry	1972 to 1977
Thomas J. Graham	1973 to 1976
Leslie Ann Devine	1976 to 1978 - 1987 - 1988
Thomas R. Davis	1977 to 1982
Clifford Wm. Hodder	1977 to 1987
Thelma Ann Riebel	1978 to 1988
Marjorie Falor	1982 to 1987
Albert Fiorentini	1983 to 1988
Alice Mae Devine	1984 to 1988
Ruth Stuart	1988

BIOGRAPHICAL INFORMATION ON MEMBERS OF THE CHURCH COUNCIL 61

NOTE: The biographical information and comment which follows has been extracted from the notations and research material of Oscar L. Jurkat.

ARBUTHNOT, Jos. B., died 6 November 1965 at Lake Worth, Florida.

BAESSLER, Edwin J., (Bassler), son of John Bassler, Veteran World War I, died 1984.

BAESSLER, John, (Bassler), born in Renfritzhausen, Wuertenberg, Germany, died 19 March 1921, aged 55.

BALL, Mrs. Gloria V., nee Boykin.

BARLOW, Heinrich, married Kath. Margareta Korbel.

BARNA, Joseph J., died 29 September 1984.

BASSLER, Charles Gilbert, Veteran World War II, born 9 June (July) 1906, died 25 September 1975.

BASSLER, Friederich, born 20 Sept 1830, Rendsfritzhausen, Oberamt Sulz, Wuertenberg, came to America 1850, died 2 Sept 1896.

BASSLER, George W., died 28 March 1988.

BAUER, George Adam, born 22 January 1843 in Schlebach, Hesse Darmstadt, died 8 January 1882 of smallpox.

BAUER, Herman, born 24 May 1816, died 3 May 1898, aged 82.

BAUER, John Paul, son of Herman Bauer, born 4 February 1870, died 1935.

BECK, Heinrich J., died 1950.

BECK, Henry A., son of Heinrich J. Beck.

BECK, Louis Ernst, brother of Henry A. Beck, married Ruth Hanion, died 3 December 1959.

BECK, Roger Deer, son of Henry A. Beck.

BECKER, Heinrich, (Johann Heinrich Becker), born 9 December 1816 at Kuchen - Kurhessen, came to America 1847, married Magdalena Jacob, 5 children, died 19 February 1881.

BOCK, Leonhard, ancestors came from Canton Berne, Switzerland, born 1811 Hessen Darmstadt, died 21 October 1885, aged 62 (?).

BOEHMER, Christian, born 1831, Westphalia, Civil War Veteran, died 24 December 1902, aged 70.

BRANDES, Wilhelm (Wilhelm Brandau), (Johann Heinrich Wilhelm Brandau), born 23 November 1828, Burgdorf-Provinz Hanover, married Louise Braun, died 1873.

BRUCE, Dana T., born in Roanoke, Virginia, died 25 Dec 1968.

BUCH, Karl, (Carl Buch), married Kath. Brinkman (Pastor's daughter).

BURHENN, Henry Edward George, son of Henry Burhenn, Sr., died 24 April 1984.

BURHENN, Henry, Sr., died July 1937.

BUSSE, Henry F., born 24 August 1876, died 1953.

BUSSE, Herman J., born 14 November 1874.

BUSSE, Reinhold August, born 22 June 1878, confirmed 1892, died 25 October 1959.

CAMPBELL, Dale W., Veteran World War I, died 16 March 1961.

CAMPBELL, Mrs. Katherine Ida, daughter of Jacob C. Schmid.

CRAWFORD, William J., Veteran World War II.

CURRY, Charles M., died 23 September 1983.

DAUB, Ludwig, died 11 July 1889, aged 65.

DEVINE, Leslie Ann, daughter of Wm. J. Devine, married J. Elizeus.

DEVINE, William J., Veteran World War II, died 23 August 1984.

DRIESS, Franz, (Franz Driesz), born 22 June 1825, Hessen, came to America 1851, married Anna Eva Tripfell, died 2 February 1876 of dropsy.

ELWELL, Walter A., U.S. Navy - World War II.

FELDNER, Philip E., born 1846, died 14 December 1908, aged 62.

FLECKENSTEIN, August G., son of Michael Fleckenstein, died 17 May 1971.

FLECKENSTEIN, Edward Jacob, son of August G. Fleckenstein.

FLECKENSTEIN, Michael, father of August G. Fleckenstein, died 3 January 1918, aged 59.

FORSTER, Ludwig, born 21 January 1829, Dornbach, Saxony, came to America 1858, died 20 May 1877.

FORSTER, Nicklaus, born 22 April 1826 Dernbach-Sachsen Meinigen, married 1852 to Maria Gerhardt, 7 children, came to America 1865, died 6 December 1880.

FRUEBING, Johan, died 25 May 1897, aged 64.

GEISER, Johann, married Elise Zoberist (a Swiss girl) in 1838,, died 9 April 1903, aged 67 (?).

GEISLER, George, born 22 February 1826, Schlienbach, Hessen, died 25 December 1907.

GEISLER, Jacob, born 1844, died 6 March 1908, aged 64.

GEISLER, Jacob, Jr., died 11 July 1901(? may be 1921), aged 49.

GERBER, Johannes (Johannes Karl Rudolph Gerber), married Marie Augusta.

GERLEMANN, Heinrich, died 14 July 1944, aged 82.

GILMORE, William, born 13 April 1905 in Northern Ireland near Belfast.

GLEICH, George, born 25 April 1839 in Wuerttemberg, married Anna Marie Wall, died 1 July 1886, aged 47.

GRAF, Johann (Johann Graff), born 1845, died 1925.

GRAHAM, Thomas J., moved to Hollywood, Florida.

GUNDELFINGER, Arthur R., son of Christofer C. Gundelfinger, Veteran World War I, died 1946.

GUNDELFINGER, Christof C., born in Bavaria, 1859, brother of Wilhelm C. Gundelfinger, died 1927, aged 68.

GUNDELFINGER, Wilhelm C., brother of Christof C. Gundelfinger.

HAAS, George J., helped to organize the Duquesne Heights congregation in 1900 and served there on church council.

HABERMAN, Harry P., Veteran World War II.

HANDIG, Heinrich, (Henry Handick), died 1932.

HARTMAN, Jacob, born Spachbrucken, Hesse Darmstadt, died 20 March 1908, aged 85.

HERGOTT, Christian, (Christian Herget), died 5 January 1910, aged 61.

HESELBARTH, Carl F., died 1931.

HINTEMAYER, Mrs. Myrtle I., (Myrtle Isabelle (or Irene) Huendemeyer nee Scheutle), wife of Albert C. Hintemeyer, died 6 April 1976.

HOELZEL, George, (George Hoeltzel).

HOTZ, Albrecht, (Albert Hotz), son of Sebastian Hotz, died 1930.

HOTZ, Sebastian, born 27 Sept 1831(?), from Frankish Krumbach, Hesse Darmstadt, came to America 1848, married Anna Maria Niklas, 8 children, died 11 June 1880.

HUDGEN, Joseph F., married Mary Lou Kuntz, died 9 October 1977.

HUNTZELMAN, Fred C., died 10 (or 11) May 1979.

JURKAT, Oscar L., born 1889, New Galilee, Pennsylvania.

KELLER, John Raymond, married Emma Baum, died 4 May 1956.

KERELITCH, Mrs. Alice Marie, nee Thoms.

KLEIN, Michael, died 9 January 1960.

KLEINHANS, Johan Heinrich, died 9 May 1890, aged 65.

KLEINLEIN, Mrs. Margaret Elizabeth, nee Freeburg

KLOTZ, Lawrence F., W. S. Mariner, World War II.

KLUG, John E., born 6 November 1848, died 21 June 1893.

KNIGHT, William Lawrence, moved to Hemet, California.

KOCH, Leonhard, married Eliz. Muller, died 21 April 1909, aged 65.

KOERBEL, Peter, born 1828, Hessen, married Anna Katharina Trippel who died in 1875.

LEINENWEBER, Frederick W., son of Heinrich Leinenweber, died 27 November 1957.

LEINENWEBER, Frederick W., Jr., born 20 November 1924, son of Frederick W. Leinenweber, Veteran World War II, died 30 October 1974.

LEINENWEBER, Heinrich, born 9 March 1863, Ottweiler, Braunschweig, died 25 July 1915, aged 52 yrs, 4 mos, 16 days.

MATT, Joseph H., died 24 June 1980.

MATTHES, Johann, died 31 May 1896, aged 74.

MATZ, Mrs. Elsie Emilie, nee Thoms.

McCURRY, Vernon Alan, Veteran World War II.

McILWAIN, Harry W., died 3 September 1958 at Akron, Ohio.

MERZ, Andreas, died 17 March 1962, aged 96.

METZGAR, Michael, born 7 April 1817, Mittelfranken, Bavaria, died 6 May 1883.

MEYER, Casper H. Fred, died 12 March 1917, aged 56.

MUELLER, Casper, (Casper Miller), born 1852 in Giesen, died 1932, aged 79.

NANZ, Wilhelm, (William H. Nanz), married Johanna Trefs.

NASS, Arthur Frederick, Veteran World War I, died 18 March 1970.

NASS, Arthur F., Jr., born 16 April 1927, son of Arthur F. Nass, Veteran World War II.

O'CONNOR, Philip W., died 11 February 1978.

PANNER, Johannes, born 27 May 1827, Grufenhausen - Rheinbaiern, died 23 May 1880.

PETTIGREW, Fred Adam Jr., died 9 April 1975.

PFEIFER, Robert James, Veteran World War II.

POEHLMAN, George, died 28 January 1908, aged 57.

PORTA, Mrs. Justine Lizetta, nee Utz.

RAUM, Friederich, born 7 June 1839, married Margaretha Kath. Alboter, father of Friederich Raum, died 26 April 1895.

RAUM, George J., brother of John A. Raum.

RAUM, John A., born 1 October 1869, brother of George J. Raum, son of Friederich Raum, died 31 December 1949, aged 80.

REIKOVSKY, Heinrich, died 28 December 1931, aged 75.

RENNICH, John, married Pauline Hankey, died 27 January 1965.

REUTENAUER, Fred, married Katherine Schwarz, died 29 November 1970.

RIEBEL, D. Andrew (Daniel Andrew Rubel), died 4 March 1980.

RIEBEL, Thelma Ann, daughter of D. A. Riebel.

ROBB, Henry Nevin, died 29 July 1982.

RUOSS, Barbara Jane, daughter of Fred Ruoss.

RUOSS, Fred, born 11 April 1889, Veteran World War I, married Jennie Fraer, died 31 August 1965, aged 76.

SCHACHTER, Charles Frederick, born 26 February 1923, Veteran World War II, son of Wm. H. Schachter, Jr.

SCHACHTER, Fred W., born 29 January 1898, son of Wm. Schachter, Sr., died 12 March 1968 at Winter Haven, Florida.

SCHACHTER, Wilhelm, father of Wm. H. Schachter, Jr. and Fred W. Schachter.

SCHACHTER, William H., Jr., son of Wm. Schachter, died 1942.

SCHAFER, John Jacob, born 22 December 1892, Veteran World War I, died 23 June 1976.

SCHALK, Carl, died November 1980.

SCHAUWECKER, Albert, (E. T. Schauweker).

SCHADEL, Wilhelm (Wilhelm Schadel), born 7 January 1834 at Pfoffenhofen, Wurtemberg, died 27 November 1908, aged 74.

SCHINDEHUETTE, George C., died 25 October 1927.

SCHINELLER, Johannes, (Johannes Schindler).

SCHMELZ, Andrew W., son of Heinrich Schmelz, married Hilda Baessler, died 7 April 1970.

SCHMELZ, Heinrich, born 1842, Elberstadt Kurhessen, father of Andrew W. Schmelz, Civil War Veteran, died 4 May 1905, aged 63

SCHMID, Jacob C., died 29 March 1932, aged 61.

SCHMID, John George, son of Jacob C. Schmid, died 1948.

SCHNEIDER, John, born 1858, died 1927.

SCHOFIELD, James H., married Helen Farrell, died 29 July 1965, aged 65.

SCHUCHMAN, Herman, married Karolina Hauser, died 2 August 1910, aged 66.

SCHUCHMACHER, Wilhelm, (Wilhelm Shoemacher).

SCHWEITZER, Jacob, married Kath. Roth, died 20 April 1889, aged 45.

SMILEY, Emmett D., born 6 Oct, married Helen Shaner, died 24 November 1984.

SMITH, Herbert C., married Zelma Wetmore, died 12 May 1965, aged 62 years, 14 days.

SNYDER, Harry Wallace, grandson of Heinrich Leinenweber, Veteran World War II.

SPECHT, Edwin E., Veteran World War II.

SPRUNG, Eduard (Carl Eduard Sprung), born 1822, Sachsen, married Anna Margaretha Bretsch, always wore high stovepipe hat, died 1883.

SPRUNG, Johann Friederich, (Johann Friederich Theodore Sprung), born 23 February 1793 in Prussia, came to America in 1842, died February 1881, aged 88, he was one of the most convincing speakers and gifted in music, brought the choir into city-wide prominence in the 1870-1889 period. (Note: He was not a member of the church council.)

STAHL, Karl H., son of Rev. Karl L. Stahl.

STEINBERG, John H., born 1842, died 21 August 1913, aged 72.

STILTS, J. Fred, born 24 November 1906, died 18 May 1979.

STREIB, Andreas G., born 1813, married Elizabeth Wanner, died 31 March 1886.

STUART, Ruth, daughter of Fred Leinenweber.

TECKEMEYER, Fred, Sr., died 5 September 1925, aged 82.

TECKEMEYER, John Fred, Jr., son of Fred Teckemeyer, died 1 October 1967.

TOWERS, William C., died 10 June 1977.

UTZ, Mary Louise, died April 1988.

VETTER, Adam, died 26 October 1907, aged 59.

VIERHELLER, J. Philip, born 5 September 1833, his father was Martin Vierheller, founder and incorporator of the congregation, died at the home of Wm. C. Gundelfinger (his son-in-law) near Wildwood, Allegheny County, Pennsylvania on 11 August 1899, aged 66 yrs, 11 mos, 6 days.

VOGEL, Adam, born 4 March 1857 - Baden, came to America 1857, married widow Maria Englert, died 5 February 1876.

VOGEL, Fred, died 14 July 1901, aged 36.

VOLKWEIN, George, born 1848, died 1926.

WAGNER, Adam, born 25 December 1831 in Prussia, died 20 March 1889.

WATT, Ronald L., died 28 September 1979.

WEISING, Robert Albert, Veteran World War II (P.O.W.)

WERNER, George, was cemetery caretaker up to 1883, died 20 February 1883. (Note: He was not a member of church council.)

WESTFALL, William H., married Margaret C. Arbuthnot, died 6 January 1978.

WESTPHAL, Heinrich, died 20 March 1893, aged 75.

WILL, Eduard K., died 1 April 1939, aged 59.

WOERNLE, John Harold, died September 1985 in Florida.

WUENSTEL, Mrs. Anna Florence, daughter of Fred A. Pettigrew.

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